RITUALS AND PRACTICES OF TANTRA

Editor

Gaurinath Sastri

The word Tantra is derived from the root tan, "to spread," and the agential suffix tra, "to save," meaning that knowledge which is "spread to save." It is a generic term under which a whole culture of a certain epoch of Indian history found expression. According to their own definition, Tantra denotes that body of religious scriptures (śāstra) which is stated to have been revealed by Siva as a specific scripture for the fourth and present age (Kali Yuga). They are without authorship, for they are revealed by divine inspiration to rsis (sages) who record them for the benefit of men living during this age.

The Tantras have many common charact-eristics. They all accept the Veda and are in no way hostile to the six Darsanas. Their purpose is to provide a way for the salvation of man during the present age (Kali Yuga). Their principles are of universal application without regard to time or place, temperament or capacity, as is witnessed by the many religious sects that have received inspiration from their teachings. They maintain that mere philosophical speculation on the ultimate nature of things is not enough to satisfy the spiritual hunger of the soul, no more than a description of a banquet is sufficient to satisfy the physical hunger of the body. Therefore, they provide not only the principles of speculation, but also the basis for experience; they not only argue, but they experiment. They provide a rational foundation for the spiritual exercises that will liberate man during one lifetime. These practices are referred to as Sādhana, derived from the root sādh, "to succeed," that is, that success which leads to final emancipation of the soul. Their philosophy furnishes the reasons required to make the mind firm in its faith so that it will not despair in the early stages when all seems so hopeless. Other philosophies offer a theoretical explanation of the ultimate nature of reality which brings peace of mind, but the Tantras provide a basis; for the actual absorption of the essence of man into the essence of Reality.

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RITUALS AND PRACTICES OF TANTRA

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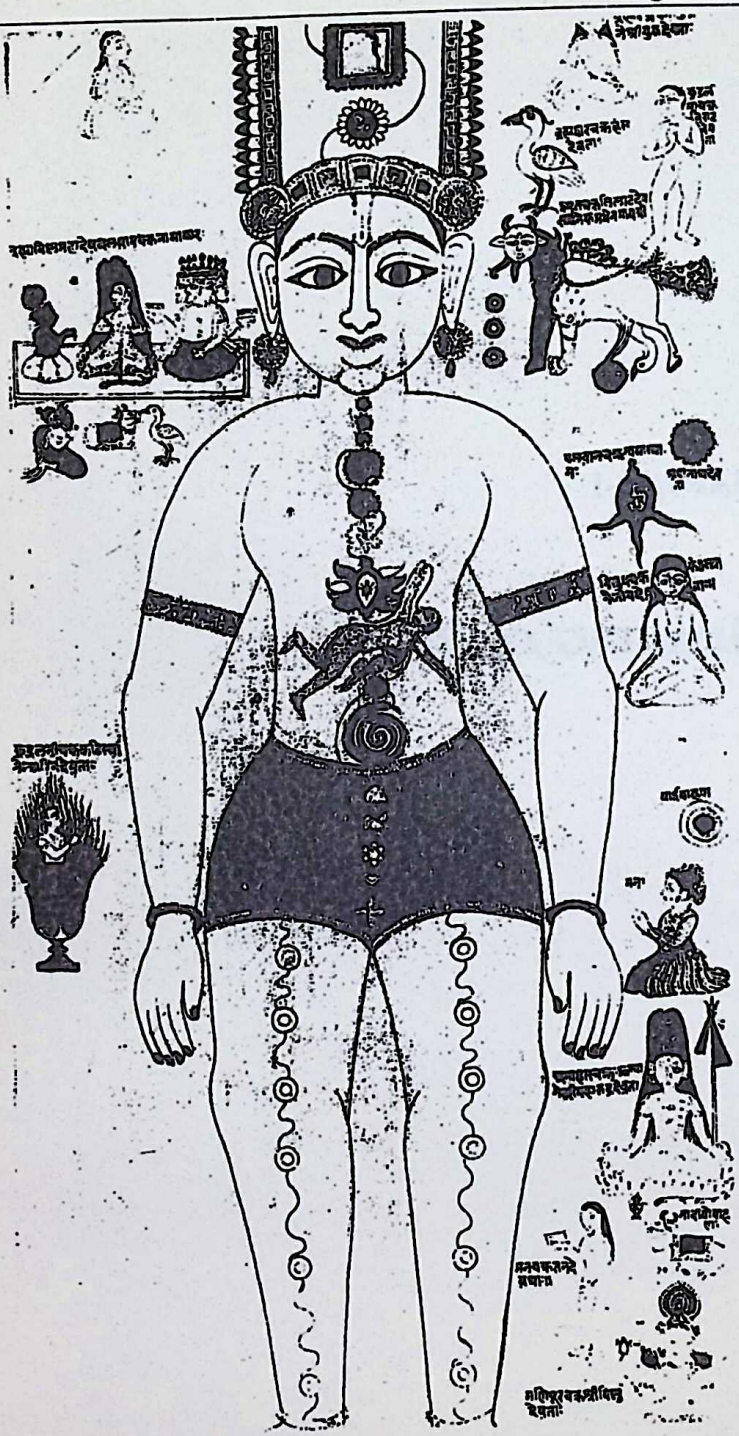
CHAPTER-1

MEANING OF TANTRA



CHAPTER - 1

Among the various meanings of 'Tantra', found in lexicons the following may be noted: *siddhānta* (conclusion), *srutisākhā* (a branch of *sruti*, i.e., Vedas), *itikartavyatā* (set of duties), *prbbandha* (composition), *sāstravisesa* (a particular *sāstra*).

'Tantra' is sometimes used to denote governance. Kālidāsa uses the expression *'prajah tantrayiva'* (having governed the subjects) in the *Abhinanasakuntalam* (V. 5).

In the Vedas (e.g., *Rgveda* X. 71.9, *Atharvaveda* X. 7.42) 'tantra' appears to be used to denote a weaving machine, a loom. The same sense of the word is found also in the *Taittiriya Brāhmana* (11.5.5.3). The word *tantraka* occurs in the *Astādhyāyī* as a derivative of the *tantra*, and means a cloth taken from the loom.

In the *Satapatha Brāhmana* and *Tāndya Brāhmana*, 'tantra' denotes the chief portion or the essence of a thing. Perhaps, in that age, Tantra was considered to represent the quintessence of Sastras.

The term 'tantra' has been used at several places to denote a system of thought, a set of doctrines, etc., e.g., *Kapilasya Tantra* (i.e., Sāṁkhya), used by Samkara. The word 'tantra' is used by Bhaskara Raya to denote Mimāmsā-sāstra, etc.

Tantra, when denoting a kind of Sāstra, stands for a set of doctrines, practices, mystic syllables, metaphysical speculations, magic, etc.

'Tantra' is derived from the root *tan* to spread. *Tanyate vistaryāte jnāñam anena*—knowledge is increased by it. In this sense, any branch of knowledge is called Tantra, e.g., Sāṁkhya and Nyāya philosophical systems are called respectively *Kapila-tantra, Gotama-tantra.* The Āyurvedic work, attributed to Agnivesa, is called *Agnivesa-tantra.* 'Tantra', derived from the same root, is taken by some to denote a Sāstra which dilates upon *tattvas* and *mantras*.

According to H. P. Sāstrī, *Tantra* means shortening. It attempts to reduce, to something like algebraic forms, *mantras* which would otherwise be very long.

Some derive *Tantra* from *tanu (* body). Tantra is so called as it saves the body by Yogic practices.

Other derive that word from root *trai* (to save), and take *tantra* to denote that Sāstra which gives protection to its followers.

Another way of deriving 'Tantra' is from the root *tantri* (to explain) or *tatri* (to understand). In the *Īsānagurudeva-paddhati,* Tantra is taken to denote the Sāstra which expounds the six categories of Saivism, viz., *Pasu, Pāsa, Pati, Sakti, Vicāra, Kriyācāra.*

1. Classification of Tantras

Tantras are classified in various ways. The Tāntric works of the Vaisnavas, Saivas and Sāktas are called respectively *Samhitā, Āgama* and *Tantra;* these terms mean respectively collection, tradition and a set of doctrines or a book. In some cases, these terms are used promiscuously.

Tāntric works are also classified as *Āgama* and *Nigama.* The works, in which Pārvātī asks questions like a pupil, and Siva answers like a teacher, are called *Āgama.* Those, in which the process is reversed, are designated as *Nigama.*

Tantras are again classified as *Visnuakrānta, Rathakrānta* and *Asvakrānta* or *Gajakranta* in accordance with the places of their origin.[1]

Sixty-four Tantras are believed to belong to each of these regions.[2]

According to tradition, Tantras are divided into two categories, viz.—*Sadāgama* and *Asadagama.* There is difference of opinion about which of the works are *Sat* and which *Asat.* The main criterion is that when the objective is worship in conformity with practice or custom, the work concerned is *Sat;* otherwise a work is *Asat.*

Tantras are also classified as *Āstika* (Vedic) and *Nāstika* (non-Vedic). The works of the former class are divided, according to the

predominance of the deity, as *Sākta, Saiva, Saura, Gānapatya* and *Vaisnava.*

The Sākta Tantras are divided into ten classes in accordance with the names of ten *Mahāvidyās.* Of these, the *Sodasī-tantra* is known as *Srīvidyā.*

Another mode of classification is into *Srotas, Pitha* and *Āmnāya.*[3]

Tantras are also classified into *Kādi, Hādi* and *Kahādi* or *Sadi*[4]. This classification appears to have been in accordance with the initial letters of *mantras.* The *mantra* having *Ka* as the initial syllable is *Kādi,* that with *Ha* as the initial letter is *Hādi,* and that beginning with the union of *Kādi* and *Hādi* is *Kahādi.*

Sakti is supposed to be inherent in Siva as the property of burning inheres in fire.

The following five faces of Siva are taken as representing the five functions of *Sakti,* in the spheres noted against them:

Isāna — *Cit* (consciousness),
Tatpurusa — *Ānanda* (bliss),
Sadyojyoti — *Icchā* (will),
Vāmadeva — *Jñāna* (knowledge),
Aghora — *Kriyā* (action).

The five mouths of Siva are said to have originally produced ten *Āgamas,* viz., *Kāmika, Yogaja, Cintya, Mukuta, Amsumān, Dipta, Ajita, Súksma, Sahasra, Suprabheda.*

These, in their turn, led to the composition of the following eighteen Raudra Āgamas:

Vijaya, Nihsvasa (or, *Prodgita*) *Paramesvara, Mukhabimba, Siddha, Santana, Narasimha, Candramsu,* (or, *Candrahasa*), *Virabhadra* (or, *Bhadra*), *Agneya, Svayambhu, Visara* (or, *Virakta*), *Raurava* (or, *Rauravya*), *Vimala* (or, *Mukuta*), *Kirana, Lalita, Saumeya* (or, *Para*).

The above two classes together constitute the twenty-eight Saiva Āgamas.

Another tradition makes the *Daksina Mukha* of Siva represent non-duality; it is called *Yogini-vaktra*. The other four faces are stated to represent the four conditions, viz., Denotative, Denoted, Extinguishing and Extinguished. The works, produced by these, together constitute the 64 *Bhairava Āgamas* classified into the following octads:

1. Bhairavāstaka: *Svacchanda, Bhairava, Canda, Krodha, Unmatta, Asitāñga, Mahocchusma, Kankālisa.*

2. Yāmalāstaka: *Brahmā, Visnu, Atharvan, Ruru, Vetāla, Indra, Svacchanda.*

Again, Tantras are divided into Hindu and non-Hindu. Those of the latter class are Buddhist and Jaina. Buddhist Tantras are divided, according to the three broad divisions of later Buddhism, as *vajrayāna, Sahajayāna* and *Kālacakryāna*. There is a sectarian classification of Jaina Tantras too. Both Buddhist and Jaina Tantras belong to the *Nāstika* class, mentioned above.

A mode of classification is based on the mythological ages; e.g., *varahakalpa, Kālakalpa, etc.*

The *Vārāhitantra* mentions a class of works called *Upatantra*. There is a tradition (e.g., *Brahmayamala*, Ch. XXXIX Srotonirnaya *Section*) of classifying Tantric works as *Daksina, Vāma* and *Madhyama*, also called *Divya, Kaula*, and *Vama*, each being sub-divided as *Harda* (inner) and *Bāhya* (outer).

A division into *Astaka, Mañgala, Cakra* and *Sikhā* is also found (*Jayadratha-Yāmala*, 1.47).

A class of Tantras is called Yāmala. Besides the well-known *Rudrayāmala*, there are Yāmalas associated with Ganesa, Visnu, Sakti and several others.

In another way, Tantras are divided into two classes, viz., *Kālikula* and *Srīkula*.

Some divide Tantric works into the following four broad classes:

A. Āgama

Narrator Siva, listener Pārvati, approved by Vāsudeva. Its contents are usually as follows:- *Srsti, Pralaya, Devārcanā, Purascanrana, Satkarma, Dhyānayoga.*

B. Dāmara

Narrated by Siva. Six kinds of Dāmara are *Yoga, Siva, Durgā, Sarasvatā, Brahmā, Gandharava.*

C. Yamala (lit. meaning pair, couple)

Six, viz, *Brahmā, Visnu, Rudra, Ganesa, Ravi, Āditya.*

General contents : *Jyotisa, Ākhyāna, Nitya Karma, Kramasútra, Varnabheda, Jatibheda, Yugadharma.*

D. Tantra

Sāktas'astra. Also called *Nigama, Rahasya, Samhitā, Arnava, etc.* General Contents : *Sarga, Pratisarga, Devatā-samsthāna, Tīrthavarnana, Ās'rama-dharma, Yantra-nirnaya, Jyotis, Purānākhyāna, Kosa-varnana, Vrata-vivarana, Saucas'auca, Naraka, Stri-purusa-laksana, Rajadharma, Dana, Yugadharma,* etc.

Sāktatantras are by far the most well-known.

2. Antiquity and continuity of Tantra

It is not known precisely when Tantra originated. It is given the status of *Sruti* in some works. It is stated by Hārita, as quoted in Kallúkabhatta's commentary on Manu (ii. I), as follows :

Srutisca dvividhā prokta vaidikī tantriki tathā.

The earliest record of Tāntric elements is the *Atharvaveda.* In this Veda, we find, *inter alia, ābhicārika* practices designed to cause mischief to others. There are other elements of white and black magic. These foreshadow the Tantras.

The mystic sound *phat,* so familiar in Tantra, occur in the

Vājasaneyī Samhita. In the *Āpastamba Srautasútra, phat* is used in offering Soma stalks in *abhicāra.*

The number of extant Tantras is large. It may be presumed that several centuries elapsed before the Tantras grew into a huge bulk.

Manuscripts of some Tantras reveal palaography of the Gupta Age.[5] The oldest of them is the *Kubjikāmata* preserved in Asiatic Society, Calcutta. The South Indian Saiva Āgamas are mentioned in an inscription of Rājasimhavarman, dating back to the sixth century A.D. in Kailāsanātha Temple.

At least four Tantras, viz., *Sirascheda, Vināsikha, Sammoha* and *Nayottara* are known from the inscription of Sdok-kak-Thom, to have been introduced into Kambuja (Cambodia) about 800 A.D. by a Brahmin.

The oldest Buddhist *Dhāranıs* of Tāntric character may, perhaps, be supposed to date from the 4th century A.D.

Tibetan translation only is available of the Buddhist Tāntric works by several Bengali scholars including Sāntaraksita (705-762 A.D.) and Atisa Dipamkara who are known to have settled in Tibet.

The earliest Nepalese manuscripts of Tantras appear to have been copied between the seventh and the ninth centuries. The later portions of the *Mahābhārata,* though referring to *Itihāsa, Purāna,* are silent about Tantra. None of the well-known Chinese travellers, Fa-hien (401-410), Hiuen Tsang (630-643) and Itsing (675), refers to Tantra.

G. Tucci thinks[6] that Tantras hark back to the times of Harivarman and Asanga (4th. cent. A.D.). His opinion is based on the fact that they allude to a *Somasiddhānta* which he identifies with the Tāntric sect of the Kāpālikas. Winternitz, however, does not accept Tucci's view. No Buddhist Tantra appears to have existed before 650 A.D.[7]

The first clear reference to Tāntric literature appears to occur in the *Bhāgavata-purāna* (not later than 800 A.D., according to some). These reasons led some scholars to conclude that Tantra did not originate probably earlier than the fifth or sixth century A.D. It may

be pointed out that the *Devipurāna,* a Bengal work of about the seventh century A.D., reveals deep influence of Tantra.

Those, who advocate a high antiquity of Tantra, hold that, in the stanzas of the *Devisúkta* (*Rgveda* x. 125) there are covert references to Durgādevī who represents the earlier form of Sakti or Kālī, the principal goddess of Tantra. It is also pointed out that the *Ratrisukta* (*Rgveda* x. 127) refers to Durgā. Some think that Rātri is the precursor of Kali. According to others, this *Súkta* is a supplement (*Khila*)interpolated into the *Rgveda.*

It is also pointed out that the *Mārkandeya* and *Lingapuanas* reveal Tāntric influence. The oldest part of the former, according to Pargiter, may date back to the third century B.C. or even earlier.

Samkarācārya (C. 8th cent.) has accepted Tantra as authoritative in his *Anandalahari* and *Sāktāmoda.* The six *Cakras* of Tantra have been mentioned by him in his *Sārirakabhāsya.*

The works of Bānabhatta (7th cent.) and Bhavabhúti (C. 7th or 8th cent.) refer to Tantric views and practices[8].

It was pointed out by Joges Vidyanidhi that the names Brāhmī and Devanāgari, applied to Indian alphabet, betray Tāntric influence. Brāhmi is one of the *Mātrkās* of Tantra. He thinks that, in ancient times, there was the practice of worshipping painted symbols of the goddess. One such symbol was Devanagara (abode of god) from which *Devanāgari* script was so called.

In the *Yasatilaka-campú* (Āsvāsa V) Bhāsa, who flourished earlier than Kālidāsā, is stated to have said, with the Tāntric *Vāmācāra* in view, that one should drink *sura* and put on grotesque dress.

The *Lalitavistara* of about the first century A.D. appears to refer to Tāntric elements.

Among the relics of Indus Valley Civilisation, there are terracotta figures of *mātrkās* and male figures in a sitting posture. Some scholars think that, even in those pre-Vedic times, Durgā as Mother of the universe and Siva as Father used to be worshipped. Thus, the germ of Tantra was there.

B. Foote claims to have found phalli among the neolithic remains discovered by him in Deccan[9].

The Gañgādhara Stone Inscription (424 A.D.) of Visvavarman mentions *Mātrs* or Mother goddesses and Tantra.

The *Brhatsamhitā* (57. 56) of varāhamihira (C. 475-550 A.D.) mentions the group of *Mātrs*.

The *Visnupurāna,* one of the earliest of the extant Purānas, speaks of the *Sakti* of Visnu. It mentions several names of Durgā, and states that, if worshipped with wine, flesh, etc., She fulfils all desires.

Whatever the date of origin of Tantra may have been, it appears from spigraphical and literary evidences that Tāntric practices prevailed widely long before the sixth century A.D. It is not unreasonable to suppose that centuries elasped between the period of origin of Tāntric ideas and their codification and eventual elaboration. Abundant evidence is available to prove that Tantra reached the zenith of popularity in the period between the seventh and the twelfth centuryA.D.

Winternitz[10] concludes that no real Tantra can be proved to have existed before the 7th century A.D. He is of the opinion that neither the *Suvarnaprabhāsa* nor the *Mahāmāyúrī* is a true Tantra. He comes to the conclusion that Tāntric elements occur in earlier works.

The main arguments, put forward to establish a late origin of Tantra, are as follows:

(i) Tantra, as a Sāstra, has not been mentioned in the famous lexicon, *Nāmaliñganusāsana* or *Amarakosa.*

(ii) The *Sútasamhitā* (mukti-khanda) states that the customs of Pañcarātra, etc., will be beneficial to those who are fallen from the Vedic way of life. This indicates that Tantra arose long after the Veda when Vedic authority was on the wane.

(iii) The *Nātyasāstra,* which, in its present form, is generally supposed to have originated about the fifth century A.D. does not

mention *Nādi, Cakra* or *Nāda* arising from them; this tends to prove that either Tantra did not exist before this work or was not yet established as authoritative. Ever since its inception, the Tāntric faith has inspired to composition of Tāntric works in some form or other; it will be evident from the chapter describing the contents of the works on Tantra. The flow of Tāntric writings continued right down to the 19th. century.

In conclusion, we can say that though *Tāntric works* appear to have come into being pretty long after Christ, *Tāntric* beliefs and practices were part of the lives of a section of the Indian population as early as the Vedic times and even earlier.

Some scholars have pointed out that the relics of the Indus Valley Civilisation (C. 3000 B.C.) contain *Mātrkā-múrtis*. They hold that *yantras, mudrās* (finger-pose), the mystic monosyllabic *Bijas* like *KLIM, KRIM*, etc., testify to the primitive pictorial writing and language consisting of single sounds. The black rites of Tantra have parallel practices in primitive times.

It seems that *Tantrācāra* or Tāntric practices, which form a bulk of Tantra literature, were derived from very early times. With the progress of civilisation, sophisticated philosophical speculations got into this literature. That is why we find a curious mixture of profound philosophy with the wildest superstitions and most confused occultism, of a faultless social code of morality and rigid asceticism and a cult disfigured by wild orgies inculcating extremely reprehensible morals[11].

3. Original Home of Tantra

Nothing definite is known about the region where Tantra originated. Some believe that Tantras of the *Āgama* class originated in Kashmir. What is known as Tantra may have been produced, for the first time, in Bengal. This opinion is shared by Winternitz. An evidence, though not conclusive, in support of the above hypothesis is that manuscripts of *Āgamas*, written in Sāradā ṣcript, abound in Kashmir, and those of the Tantra class, in Bengali script, are available in abundance in Bengal. The works of the Samhita class are believed to have originated

in different parts of India, particularly in Deccan and Bengal.

Kāmākhyā[12], in Assam, is a stronghold of Tantra. It is known that Sāktism was preached there by the Bengali Sākta, Krsnarāma Nyāyavāgisa. The Ahom king, Rudrasimha, became his disciple.

The Bengali Tāntriks carried Tantra to the far-off Himlāj in Baluchistan; the Bengali Brahmānanda and his disciple Jñānānada preached Tāntric philosophy and *Sādhanā* there.

Tāntric *Sādhanā* in Nepal appears to have been influenced by Bengali *Sādhakas*[13].

Tāntricism in China and Tibet is believed to have owed its origin to spread of Buddhism from Bengal. Atisa Dipamkara (980-1053 A.D.) and several other scholars from Bengal went over to Tibet, settled there and wrote on Tantra.

In support of the Bengal origin of Tantra, a further evidence, pointed out by some, is that the *Mahānirvāna-tantra* mentions (vi. 7.3.) three kinds of fish for use in rituals; these are found in plenty and widely consumed in Bengal[14].

An anonymous verse states that this Sāstra, having originated in Gauda, developed in Mithilā, existed at some places of Mahārāstra and was destroyed in Gujarat. *Gaude pracaritā vidyā maithilaih prabalikrta/kvacit kvacin maharastre gurjare pralayam gatla/*

The Bengal work, *Prānatosinī* quotes the *Varada-tantra* (X) which is stated to contain a description of some sounds of the Nāgara alphabet. From this description we learn that *h* preceding *y* is pronounced as *jh*. Again, *h* preceding *v* is pronounced as *bh*. Initiadly *y* is pronounced like *j*. These characteristics are notable in the dialects of Bengal, and, in some cases, in East Bengal.

The colophon to the *Mahākaulajñana-vinirñāya* mentions Gaudadvipa as its provenance.

The pro-Bengal theories also point out that many of the old works on Tantra, particularly Buddhist Tantra, have been found in Bengal. Moreover, the Tantric works of definitely Bengal provenance

contain more of rites and rituals than of philosophy; this is a sign of their earlier origin.

Many of the Sākta Pithas are in Bengal. Though not situated in this province, the Pithas, kāmarúpa, Srihatta, Oddiyana (Orissa, according to some) and Purnagiri are in the neighbourhood of Bengal.

4. Contents of Tantra

Traditionally Tantra deals with five topics—Creation, Dissolution, Worship, Acquisition of supernatural powers, Communion with the Supreme Being.

The *Varahi-tantra* states the contents of the different classes of Tantric works as follows:

Āgama — *srsti, pralaya, devapújā, sādhana, purascarana, satkarma, (mārana, uccātana, stambhana, vasikarana, vidvesa, sānti)*

Yāmala — *srsti, jyotisa, ākhyāna, nityakarma, karma-sāstra, varnabheda, jātibheda, yugadharma.*

Tantra — *srsti, pratisrsti, tantra-nirnaya, devatākrti, tirtha-āsrama, Brāhmana, prāni-laksana, yantra, devotpatti, kalpavrksa, jyotisa, prānākhyāna, kosa, vrata, saucā-saucā, naraka, ācāra, stripurusa-laksana, rājadharma, dānadharma, yugadharma, vyavahāravidhi, adhyātma-varnana,* etc.

The contents of a complete Tantric work may be broadly divided as

1. *Jñāna* or *Vidyā* — knowledge including philosophical and metaphysical doctrines with a monotheistic tendency and sometimes a monistic bias. This part contains occultism including a knowledge of the mystic bias. This part contains formulae and figures.

2. *Yoga* or *Upāya* — means of mind-control, especially with the object of acquiring magic-powers.

3. *Kriya* — containing instructions for making idols and for constructing and consecrating temples.

4. *Carya* or *Siddhi* — rules about rites, festivals and social duties.

This fourfold division of contents is general, but does not apply to each and every Tantric work.

As regards worship, three aspects of the deity, worshipped by a devotee, are recognised. These are *sthúla* (image), *súksma* (*mantra*) and *parā* (highest, to be apprehended by the mind alone).

Broadly speaking, the contents of Tantra literature fall into two classes, one philosophical and spiritual, the other popular and practical. The latter includes magic, *mantra, mudrā, mandala, nyasa, cakra, yantra,* etc.

The principal aim of Tantra is liberation and *Siddhi* (supernatural power).

HUMAN BODY, A MICROCOSM

1. Kosa

The body is supposed to consist of five *kosas* (sheaths), viz, *annamaya* (made of food), *prānamaya* (consisting of vital breath), *manomaya* (made of mind), *vijñānamaya* (consisting of special consciousness), *ānandamaya* (consisting of joy).

2. Nādis

The body is believed to contain three crores and a half[15] of *nadis* (arteries and veins). Of these, seventy-two are regarded as prominent. Of these again, fourteen or ten are the principal ones. Of these fourteen, the most prominent are *Idā*, *Pingalā* and *Susumnā*[16].

The last and the longest one extends from *mñlādhāra* to *Brahmarandhra* in the head. Also called *brahmanādi*, or *moksamārga*, it is believed to contain the universe. Through it *Kundaliñi* is supposed to move upward. *Idā* is on the left side of the spinal cord. A symbol of the moon, it is white, and represents the *Amrta* aspect of Sakti. Entering *Susumnā*, its exit is through the left nostril. *Pingala* is on the right side of the spinal cord. Rising from the *Múlādhāra*, it ends in the right nostril. Also called *Súrya Nādi*, it symbolises the waking condition, and leads persons to violence.

Cakras[17]—The body is believed to contain six *Cakras* (circle or nerve-plexus). These are as follows:

Múladhāra—in the middle of the body, situated in the lowest part of the spinal cord, triangular in shape with its apex downward. It is like a red lotus with four petals. *Kundalini* is supposed to coil around it.

Svādhisthāna—above the *múlādhāra*, but below the navle. It is like a lotus of six patals, presided over by Goddess Rakini.

Manipura—in the navel. It is like a lotus of ten petals, each petal containing a letter. Also called *Nabhicakra*, it contains a triangle of the colour of the rising sun. The outer sides of the triangle are represented by three *Svastika* symbols. It is presided

over by a goddess Lakini.

Anāhāta—in the region of the heart. It is like a deep red lotus with twelve petals. Seat of air, it is presided over by goddess Kākini.

Visuddha or *Bhārati*—in the region of the neck. Seat of Sarasvati, it is grey and like a lotus of sixteen petals, presided over by goddess Lākini.

Ājñā—between the eyebrows. Also called *Paramakalā* or *Muktatriveni,* it is like a lotus of two petals white in colour. It is from this *cakra* that the three *nādis, Idā,* etc., spread out to different directions. Symbolised by the letters *Ha* and *ksa*, it is the seat of mind, presided over by goddess Hakini. The word *Ājña* means order, order of *guru* who is supposed to reside in it.

Cakrabheda or *Satcakrabheda* (literally meaning penetration of *Cakras*) means the manifestation or activation of Cakras; it is necessary for keeping the body fit and for the attainment of *Siddhis*. The six *Cakras* are identified in some Tantric works with the five elements and the mind[18]. This idea appears to have been based on the ancient Upanisadic theories; for example, the heart is compared to a lotus, and it is stated to have 101 *Nadis;* one of them penetrates the crown of the head; a man moving upward by it reaches immortality. In this connexion, the following Upanisads may be consulted; *Chandogya Upanisad,* VIII. I. I, viii.6.6, *Katha* vi.16, Prasna iii.6. Certain diagrams also are called *Cakras*. Different works differ in the names and number of *Cakras*. The *Sricakra* is often mentioned[19]. A Tantra, called *Cakrabheda* (Deccan College MS. No. 962 of 1884-87) mentions the following five *Cakras* used in Durgāpājā according to *Kaulāgama.*

Rajacakra, Manācakra, Devacakra, Viracakra, Pasucakra (see *Catalogue,* vol. XVI on Tantra, p. 163). In another manuscript (Deccan College MS. No. 964 of 1887-91) some other *Cakras* are described as *Akadamacakra, Rnadhana, Sodhanacakra, Rasicakra, Naksatracakra* (*Catalogue,* vol. XVI on Tantra, p. 251).

Sricakra[20], also called *Sriyantra* or *Tripuracakra,* connected with *Srividya,* has been described in verses, quoted in the *Samkara-Vijaya* of Anandagiri (Bib. Indica ed. 1868) p. 255 and in the *Setubandha*

commentary on the *Nityāsodasikarnava* (1.31-34) quoting from *Yamala* (probably *Rudrayamala*). The *Saundaryalahari* (verse 11) also describes it. A somewhat different description occurs in a work called *Devirahasya* (Deccan College MS. No. 490 of 1895-98). A description of the *Cakra* is as follows. A *Cakra* is to be drawn with the *bindu* in a small triangle. The *bindu* stands for *Sakti* or *Múlaprakrti* solidified. There are nine triangles five of which have their apex downward; these represents *Sakti*, and four, representing *Siva,* have their apex upward. The *bindu* is situated in the smallest triangle pointing downward. There are two pairs of triangles, then 14 triangles, then eight-petalled lotus, 16 petalled lotus, then 3 circles, then three boundary lines with four gates, these ten latter being the outer section of the *Yantra* and the lotuses of 8 and 16 petals being the inner section of the *Yantra*. There is a total of 43 angles. The part of the *Cakra* inside the boundary lines is called *bhupura*. The worship of *Yantra* is *bahiryaga*. *Antaryaga* is taking awakened *Kundalini* through the *Cakras*, from *Muladhara* to *Ājnācakra*, and then uniting it with Siva in the *Sahasrara-cakra*; the six *Cakras* are identified with the five elements and the mind.

3. Sahasrāra Padma[21]

At the centre of the head is located the *Brahmarandhra* through which vital breath or life is supposed to exit at death. It is conceived as a multicoloured lotus of a thousand petals, facing downward.

The *Cakras*, according to the *Kaula* system, are as follows in the ascending order : *Nadicakra* in the *janmasthana*. Based on it is *Māyācakra* in the navel (from here it prevades everywhere), *Yogacakra* (in the heart, centre of yoga), *Bhedanacakra* (in the *tālu* region), *Dipticakra* (*Bindusthāna* in between the eye-brows), *Santacakra* (in the nādasthāna).

The *Sādhaka* realises it as lustrous like a crore of suns and cool like a crore of moons. By rousing this energy one can reach the higher state of existence. When it is roused, the entire being of a person is flooded with very delicate ambrosia of music; this music is called *Kundalini-kújana* (song of *Kundalini*).

Rele identifies *Kundalini* with the right vagus nerve. But, Woodroffe (Avalon) discards the view; he says that it is not a nerve or any other physical substance or mental faculty; it is rather the ground substance of both. Kuvalayānanda also rejects Rele's theory. The *Rudrayāmala* (XXXVI. 6-168) gives 1008 names of *Kundalini*, all beginning with *Ka. Sabdabrahma* is supposed to reside in *Kundalini*.

Besides the individual *Kundalini*, Tantra mentions a *Mahākundali*. The former develops personal existence. By getting upon *Mahakundali* one can transcend the narrow personal state, and establish himself in the wide universal state; *Mahākundali* is at the root of the universe.

HUMAN NATURE

In accordance with the preponderance of the qualities of *Sattva*, *Rajas* and *Tamas*, human nature is divided into three classes. On the basis of these qualities, human propensities have been divided into three classes, viz., *Divyabhava, Virabhava* and *Pasubhava*.

The *Maitryupanisad* (vi. 21) mentions Susumna Nadi as moving upward. The *Brhādaranyaka* (11.1.19) speaks of 72,000 *Nadis*.

The *Cakras* are sometimes identified with the nerve plexuses of modern physiology. This appears to be wrong in view of the fact that, in Tantra these are imaginary things belonging to the subtle body and not the gross body so that these disappear with the death of a person.

A person, with the preponderance of *Pasubhāva*, is tied with the fetters of kindness, infatuation, fear, shame, hatred, family, conduct, caste, etc. In him there is an excess of *Rajas* over *Tamas*. He is forgetful, idle and drowsy. He has no faith in *guru* and *mantra*. He observes Vedic practices. According to Tantra, he is the worst of men. A person, with *Virabhāva*, due to the predominance of the quality of *Rajas*, does such acts as lead to grief. One with *Divyabhāva*, having the predominance of the quality of *Sattva*, is the best. He is kind, pious, pure, truthful, and has an even attitude towards friends and foes.

SĀDHANĀ—PAÑCATATTVA

Sādhanā (worship, propitiation) is the means to the achievement of *Siddhi* (success, power). The ways of *sādhanā* are *pújā* (external or mental), knowledge of Sāstras, *japa* (muttering prayer), *tapas* (penance), *mantra* (incantation), etc.

Sādhakas and *Sādhikās* are divided, in accordance with their physical, mental and moral qualities, into four classes; viz., (1) *Mrdu* (2) *Madhyama* (3) *Adhimatraka* and (4) *Adhimatrama.*

According to the *Kaula* school of Tantra, the *sadhakas* are of the following classes:

1. *Prakrti — Virācārin* — engaged in sacrifice and other rituals and resorting to *pāncatattvas.*

2. *Madhyama Kaulika* — like Prakrti, with the difference that his mind is more attached to meditation, knowledge and concentration.

3. *Kaulikottama* — those who go beyond ritualism, and meditate on the Supreme Being.

In Tāntric worship, *pañcatattva,* also called *Kuladravya* or *Kulatattva,* denoting five *Mararas,* plays an important role. These are *madya*[22] (wine), *māmsa* (meat), *matsya* (fish), *mudrā* (finger-pose), *maithuna* (sexual intercourse).

Some Tantras recommend sexual intercourse when the female partner is in her monthly illness, and her sexual energy is at its peak. For this act, the best place is the funeral ground among the corpses and blazing fire. This is why the female partner is coloured red in representations in art.

As regards the mode of Tāntric sexual act, traditions differ, According to one, perhaps the oldest, the male seed should finally be emitted into the woman's corresponding organ like the offering of scared oil poured into an altar of fire. According to another tradition, the orthodox one, organs must be inhibited, and the energy thus conserved should be turned back and fully sublimated into a

radiant inner condition.

The *Sādhaka* of the *Vira* type enjoys these things in their literal sense. Those of the *Pasu* class will take coconut-water or milk, etc., instead of *madya,* red radish, red sesamum, *masúra* (a kind of pulse) in place of fish, ginger, sesamum, salt, or garlic for meat; *mudra,* in this case, denotes barley, rice, etc. Instead of *maithuna,* they will surrender themselves like children to the feet of *Sakti.* For a *Sadhaka* of the *deva* type, *madya*[23] means maddening realisation of the Supreme Being, obtained by *Yoga*, by which he becomes unconscious of the external world. For him, *māmsa* means the action by which he dedicates all arts to himself identified with Brahman.

To him *matsya* means that *Sāttvika* knowledge which enables him to identify himself with all beings, and himself experiences the feelings of pleasure and pain. For him *mudrā* means the giving up of association with all evil things which cause bondage. For such a *sādhaka, maithuna* means the union of the *Kundalinī* energy, residing in *múlādhāra,*—with the thousand-petalled *Cakra* at the centre of the head.

The *Kulārnava* Tantra gives the following explanation of the *Pañcatattvas; Madya,* called *Tirthāvari* in some Tantras, is the nectar flowing from the union of *Kundalinī Sakti* with Siva in the *sahasrara-cakra* in the head[24]. He eats flesh (*mamsa*) who, with the sword of knowledge, kills the animals of merit and demerit, and leads his mind to Supreme Siva. He eats fish who controls his senses, and places them in his Ātman. *Maithuna* means the union of Supreme Sakti and Ātman; Sakti is aroused in a *Kaulika,* but not in a devote of the *pasu* type. *Maithuna* symbolises the basic unity underlying the apparent duality of everything.

The *Mahanirvāna* (viii. 170-173) recommends *madhuratraya* (three sweet substances) as substitutes for *madya.* For *Maithuna* it substitutes meditation on the feet of Devi and *japa* of the desired *mantra.*

Pañcatattva is not prescribed for all *Sādhakas.* One, who has reached a highst age of spiritual life, can take a *pañcatattva,* and that also under the guidance of the *guru.* As a safeguard against

unrestrained enjoyment of *pancatattvas,* alternative articles are prescribed for those having an excess of animal propensities, and, as such, lacking in the requisite self-restraint. *Pancatattva* is commended for *Sādhakas* of the *Vira* type; they are possessed of self-control. Some explain the *makāras* as follows: *Madya* is the stream of nectar issuing from the brain-cavity, the abode of the soul. *Maisya* stands for suppression of vital air.

Māmsa means vow of silence. *Mirthuna* means meditation on creation and destruction.

The *Kaularahasya*[25] appears to describe how the three *Makārās, Madya, Māmsa, Maithuna,* were enjoyed by the common people. It speaks of drinking wine up to throat, eating meat and enjoying beautiful women. Quoting the *Kaularahasya,* the *Hamsavilāsa* (p. 104) says that *bhoga* and *moksa* do not coexist. But, for one, who enjoys beautiful women, both these come handy.

All, from Brāhmanas to low-class people, are entitled to *Kauladharma* according to the *mahānirvāna* (xiv 184).

The *Kaulāvali-nirnaya* (V. 113-123) suggests the following substitutes for the *Makāras.* A Brāhmana can use honey in a copper vessel or cow's milk or coconut-water in a bell-metal vessel. In the absence of meat, garlic and ginger can be used. Buffalo-milk or that of the sheep may be used for fish. Roasted fruits and roots may be used for *Maithuna.*

Some[26] are of the opinion that the significance of the *Makāras* was deliberately preverted by vicious people.

It seems that the use of *Makāras* by Tāntric devotees brought slur upon Tāntric practices. As a result, works like the *Sakti-sangama* started suggesting symbolic interpretations of them.

Tantra recognises the fact that, for progress along the path of *Sādhana*, one has to prepare the body, vital breath and mind. The body can be made fit by different postures (*āsanas*). For preparing the vital breath, one has to practice *prānāyāma.* This is prepared by *bhavana* (contemplation).

Three stages of *sādhana* are mentioned. These are

1. *Suddhi* — ridding oneself of physical and mental impurities.
2. *Sthiti* — getting rid of the darkness of delusion and the light of knowledge shining.
3. *Arpana* — realisation of one's identity with the object of meditation.

For a *sādhaka*, essential are *nana, tarpana, sandhyā, púja* and *homa.*

4. Kundalini-yoga[27]

This is the basic thing for Tāntric *sādhana*. The dormant spiritual energy is supposed, to coil round *múlúdhúra* like a serpent[28]. Its gradual ascent, by penetrating the *Cakras*, up to the apex (*brahmarandhra*) is the culmination of *Sādhana.*

5. Puja

Tantra provides that one must identify oneself with the deity one worships. *Nyāsa dhyāna, japa* are important elements in *púja*. The offerings may be five to ten in number. In Tantra, *mānasa puja* (mental worship) is regarded as superior to external *puja*. The *Saktananda-tarangini* (vi) says that the search for god outside, having disregarded god within onself is the like the quest of glass ignoring the *Kaustubha* jewel in one's own hand. Self-surrender characteristics Tāntric *púja*.

6. Siddhi

Siddhi, attainable through *sādhana*, may be of many kinds, e.g., *mantrasiddhi* (Success in *mantras*), *vāksiddhi* (success in speech). By the former, *mantra* is made to secure the desired result. By the latter, the speech becomes infallible. After reaching the peak of spiritual life, one can posses the eight *siddhis*, viz., *animā* (power of assuming an atomic figure), *mahimā* (power of increasing one's size at will), *laghimā* (assuming excessive lightness at will),Isitva (acquiring superority over others), *vasitva* (subduing all to one's will) *Prapti* (obtaining anyting at will) *prakamya* (irresistible will), *kamavasayita* (suppression of passion or desire).

According to the *Mahānirvāna* (II. 14-15), Vedic *mantras* led to desired results in *Satya* and other *Yugas*. But, in *Kali* Age, these are like serpents without venom or like dead beings. In this age, Tāntric *mantras* yield quick results, and lead to salvation. This Tantra prescribes (iii. 14) that the *mantra Om sac-cid-ekam brahma* in the best; mere perfection in this *mantra* causes the soul to merge in Brahma.

Sometimes, the repetition of a *mantra* is recommended for a lac or even five lac times to ensure great effect like control of even a king.

In some cases, Tantric *mantras* are required to be recited like a Vedic one, with the names of the sage, the meter, the deity and *Viniyoga* (application).

Some Vedic *mantras* also are used in Tantra, but for purposes other than those in the Veda. For example, the mantra *jatavedase sunavama* (Rv. I. 99.1), though addressed to Agni, is employed in invocation to Durgā.

Mantra differs from prayer in that, while the former has fixed syllables, the latter may be said in any form. The syllables of a *mantra* are regarded as the manifestation of Sakti.

Varieties of mantra are called by various names such a *Kavaca, Hrdaya, Astra, Raksā.*, etc.

As seed is sown on a soil which is cultivated and watered, so a *bñja-mantra* is put into a disciple's heart which is pure and has been drenched by the water of God's mercy. The *Mahānirvāna* (V. 18-19) states that *Bijas* like *Hrim, Krim* make the form of the deity visible.

Most of the Tantras, particularly the *Parasurāma-kalpasútra Jnānārnava*, the *Sāradātilaka*, hold that *mantras* possess wonderful and incomprehensible power. The *Parasurama-kalpasútra* (1.7.11) mentions faith as the cause of this power. The *Saradatilaka* (II. 57,59) divides *mantras* into three classes, viz., masculine, feminine and neuter. Those ending in *Hum* and *Phat* are male, those ending in *Tha* are female and those ending in *Namas* are neuter.

7. Purascarana

It literally means performing or carrying out before something. The *Kularnava* (xvii. 87) states that *Purāscarana* is so called because, by the five-fold *upāsanā*, the desired deity moves before the worshipper for conferring her favour on him. According to the *Vāyaviya-samhitā*, the perfecting of the procedures of the *Mūlamantra* is called *Purascarana*, because it has to be performed before the acts in which it is to be employed. In Tantra, it means a rite in which Vedic and Tāntric *mantras* are repeated. The *Purascarana* of a *mantra* has the following constituents; *dhyāna, pūjā, japa, homa, tarpana, abhiseka* and feeding *Brāhmanas*. In a shorter form, the first three are performed. *Dasānga Purascarana* consist in the following additional items: *aghamarsana, suryārghya, jalpana* (*Kaulavalinirnaya* XV). It has been dealt with in many Tantras of which the following are important: *Māhanirvana* (vii. 76.85), Kularava (XV 7-9, 11-12), Sardatilaka (11-138-140) *Ahirbudhnya* (XX.52-53), *Jayakhyasamhitā* (Patala 19, verses 13-33), *Saktisamgama*, Sundari III 155-56, XIV. 45-46, *Gandharva* XXVIII.7-8, *Purascaryārnava*, VI, p. 413, *Kālivilāsa-tantra* IV,6-7, Krsnanānda's *Tantrasāra*.

Raghavabhatta, in his commentary on the *Saradatilaka* (xvi-56), deals exhaustively with details of *Purascarana* that ARE common to all *mantras*.

It is regarded as indispensable for making the *mantra* effective. Raghavabhatta says that as a man, in the grip of a disease, cannot do anything, so a *mantra* without *Purascarana* is abortive.

The places, suitable for this rite, are a holy place, river bank, cave, top of a mountain, confluence of rivers, root of a *Bilva* tree, temple, seashore, any place where one feels happy.

One, performing this rite, is required to eat food obtained by begging (for *Brahmacarin* and *Yati*) *havisyanna*, vegetables, fruits, milk, bulbous roots, barley.

The practices, to be avoided, are sexual intercourse, meat, wine, speaking with women and Sudras.

Japa should be done from morning to noon.

After the rite is commenced, the devotee may encounter obstacles, disturbances and terrible sights. If he remains unmoved, he will achieve miraculous results. If he sticks to the prescribed long time, he will get joy, see pleasant dreams, hear sweet music and enjoy fragrance; these are some of the signs of the perfection of the *mantra*.

There are varying modes of *Purascarana* in accordance with the nature of the devotees, *Pasu, Vira* and *Divya*.

8. Yoga

In Tantra, *Yoga* is mainly twofold, *hathayoga* and *samādhiyoga*. The former consists in physical discipline paving the way to mind-control.

Hathayoga has the following five accessories instead of the eight prescribed in the *yoga* system of Patañjali.

Yama — control of the senses, non-violence, etc.
Niyama — study of Sāstras, meditation on God.
Prānāyāma — control of breath.
Pratyāhāra — withdrawl of the sense from the wordly objects.
Asana — a particular posture of the body.

Samādhiyoga is sixfold:

Dhyāna, Nāda, Rasānanda, Layasiddhi, Bhakti, Rāja.

The fundamental difference between the *Yoga* of the *Yogasastra* of Patañjali and *Yoga* in Tantra is this. In Tantra, there is no difference between Sakti and Tattva so that Sakti surmounts all obstacles, and effects the union of the *yogin* with the Supreme Siva. Patañjali, however, does not recognise any Supreme power excepting *Prakrti* so that the *yogin* has no familiarity with any *Sakti* beyond *Prakrti*.

9. Kāya (or Deha)—Siddhi

A fundamental difference between the Brāhmanical Sāstra and Tantra is that, while the former ordains physical suffering or self-mortification as a means to the goal, the latter emphasises the value of the body as means to *Sādhanā*. This is not to say that the

Brāhmanical Sāstra neglects the body. On the contrary, it regards the body as the very first means for the practice of *dharma*. As Kalidasa says (*Kumarasambhava*, V.) *sariram adyam khalu dharmasadhanam*. The *Smrti-sastra* contains elaborate rules for having a good health and recipe for long life. But, it lays a great stress on long fast, arduous and strenuous rites and rituals, abstention from wine, etc., continence and restraint in enjoyments of the objects of sense.

Tantra, however, allows the devotee to indulge in enjoyment of the objects of sense, of course within limits. The core of Tantra *Sadhana* is *mukti* through *bhukti*, a concept absolutely foreign to the orthodox religion and philosophy. Manu unwquivocally states

Pravrttiresā bhútanām nivrttistu mahāphalā/

There is inclination of creatures for these things; cessatiion of desire, however, leads to great result.

While orthodox Indian philosophy is concerned more with salvation in the other world, Tāntric philosophy vigorously advocates *jivanmukti* (liberation in life).

A school of Tāntric-Alchemic thinkers used to believe that, by certain yogic processes, *mantras* and chemical drugs, the body of flesh and blood could be made imperishable so that it could defy death. The *Kāladahana* and *Mrtyuñjaya* Tantras are stated to contain methods of *Kāyasiddhi* (making the body fit or unconscionably longlived).

It is believed that when *kāyasiddhi* takes place, the body, strong as *Vajra* and full of youthful lustre, does not become subject to decay, disease and death. The conception is nothing new with the Buddhists and Alchemists in whose treatises it has been dealt with in detail. The power of *yoga* in rendering the body free from the ills, to which it is ordinarily subjected, has been clearly stated in the following lines of the *Svetāsvatara Upanisad* (2, 12);

na tasya rogo na jarā na mrtyuh /
prāptasya yogāgnimayam sariram /

One, having a body conditioned by *yoga*, has no disease, no decrepitude nor death.

The great efficacy of mercury and mica, in imparting adamantine strength to the body and preserving it for an incredible length of time, has been recognised particularly in the works on alchemy. Mercury is called *Parada*[29] or *Rasa*. It is believed to be Siva's Semen (*Siva-virya*) and mica is supposed to be derived from Sakti.

It is interesting to note that the Natha sect of *Yogins*, traditionally originated by Adinatha and introduced among the people by Matsyendranatha, later influenced by the Bauls and Sahajiya Sadhakas, following the Vajrayana mode, vigorously practised *Kayasiddhi*. The Nathas believed in a process which is briefly this.

The thousand-petalled lotus within the head is turned down. This has to be turned upward by *yoga*. The mind has to be bathed in the nectar contained in that lotus where *Pranava* (*Omkara*) is to be meditated upon. The gateway of *Brahmarandhra* is to be shut. These things being done, the downward flow of ambrosia is checked. This process is called *Akasacandra-bheda* by the *Yogina*. It is supposed that the juice, exuded within the body, is drifted upward by the upblowing wind, and is stored in *Sahasrara*. The believers in this theory admit four kinds of *Candra* (moon), viz., *Adicandra, Nijacandra, Unmadacandra,* and *Garalacandra*. *Nijacandra*, which is of the nature of juice, taken upward, should be united with *Akasacandra* which is attached to *Sahasrara*. Finally, the yogin will drink the *Garalacandra,* which purifies the body and mind, and invigorates the system; this leads to *Siddhadeha*.

The Buddhists and Vaisnava Sahajivas believe in *Kayasiddhi* as the object of *sadhana*.

In the *New Testament* (Book IV); there is mention of supernatural birth, Birth from Above; this is supposed by some to refer to a body obtained by some sort of *kayasadhana*.

Foot Notes

1. It is believed that these regions were so named according to the means of transport used in them. *Vishu, Ratha, Asva, Gaja* mean respectively sea-going vessel, chariot, horse and elephant.

For the regions, indicated by these names, see Glossary.

2. Vide *Tantrik Texts*, Vol. 1, ed. A. Avalon, Intro., pp. ii-iv.

3. Vide P. C. Bagchi, *Studies in Tantras*, p. 3, 4.

4. See *Bahvrcopanisad—Saisa para saktih kadividyeti va hadividyeti va sadividyeti.* Also see comm. on it.

5. Vide H. P. Sastri, *Nepal Catalogue*, I. pp. 10, 85, 117.

6. *JASB*, XXVI 1930, pp. 129 f.f.

7. On the question of the priority of Buddhist Tantra over Hindu Tantra or vice versa, see B. Bhattacharya, *Sadhanamala* (Intro., II, P. LXXVIII) and Winternitz HIL II, p. 401.

8. For example, *Harsacrita* (ed. Kane), I. pp. 10, 25, 50 etc., *Kadambari* (ed. Kale), p. 56.

9. Vide Foote, *Collection of Indian Pre-historic and Proto-historic Antiquities*, Madras, 1916; K. R. Subramaniam, *Origin of Savism and its History in Tamil land*, Madras, 1920, Iyenger, *Stone Age in India*, Madras.

10. *HIL*, ii, p. 635.

11. Winternitz, *History of Indian Literature*, I, 1927, p. 591.

12. According to some, the name is the Hinduised form of ka-me-kha, the name of a goddess worshipped by the Khasi tribe in the form of a *yoni* (female organ). See N. N. Bhattacharya, *History of Tantric Religion*, p. 103.

13. Vide *Vanglar Sadhana* by K. M. Sen, pp. 47-48.

14. We shall see that this Tantra originated in Bengal.

15. According to some, 72,000.

16. See *Pranatosini*, I. 4, *Satcakranirupana*, Raghavabhatta's comm. on *Saradatilaka*, xxv. 38.

17. See *Niruttara* X.

18. E.g. *Saundaryalahari*, v. 9

19. See *Sakti* and *Sakta* by Woodroffe (3rd ed.) p. 399, G. Kaviraj describes the system of *Cakras* according to Goraksanatha in *Sarasvatibhavana Studies*, II pp. 83-92. In the translation of *Satcakranirupana* (plates i-vii), Avalon illustrates the six *Cakras* and *Sahasrara* (plate VIII) along with their colours, etc. For Cakras—with illustrations, see C. W. *Leadbeater*,

Cakras.

20. See P. V. Kane, *History of Dharmasastra*, V. pt. 2, pp. 1137-38.

21. See *satcakranirupana* XLI-XLIII.

22. Sometimes called *Sura* which, according to *Matrka-bheda-tantra* (iii.40) is so called as it imparts *suratva* (divinity) as soon as drunk.

23. According to some, a preparation of hemp, called *Vijaya* or *Bhang*.

24. This is the view also of the *Kaulajnana-nirnaya* (vi. 18-19) and Bhaskararaya in his comm. on the *Lalitasahasra-nama* (verses 87-91).

25. Deccan College MS. No. 959 of 1884-87 (Copied Samvat 1790-1734 A.D.)

26. E.g. D. N. Bose, *Tantras—their philosophy*, etc., p. 110.

27. For the scientific basis of *Kundalini*, and the attitude of modern scientists to it, see Gop Krishna, *Biological Basis of Religion and Genius*, and its introduction by Weizsacker.

28. It seems to be anticipated by *sarparajni* (serpent-queen) of the *Rgveda*.

29. By Gopinath Kaviraj, reputed as a Tantric *Sadhaka* of a high order. He notes that one, Ramalinga Sastrin of Cidambaram, Madras (Tamil Nadu), who lived about a hundred years ago, attained *Kayasiddhi*. See G. Kaviraj, *Tantric Sadhana O Siddhanta*, II, p. 166.

CHAPTER-2

NATURE OF TANTRIC DOCTRINES

PURE TATTVAS

Macrocosmic Consciousness

MAHĀBINDU (VOID)

or

Nirguṇa Brahman ◯ Paramaśiva

The Absolute/the Ultimate Reality

Śiva ◯◯ Śakti

Pure Consciousness — Power Consciousness

Sat-Cit-Ānanda

Being-Consciousness-Bliss

↑ Involution

- Sadaśiva — Volition
- Īśvara — Vibration
- Suddhavidyā — Action

Evolution ↓

PSYCHICAL TATTVAS

Microcosmic Consciousness

Māyā Śakti

Objective plane of becoming

- Sṛṣṭi — Creation or emanation
- Sthiti — Evolution or sustenance
- Pralaya (Saṁhāra) — Dissolution or reabsorption

generating a sense of difference by means of limiting principles, the five kañchukas or veilings

Kalā: partial manifestation/limitation of the universal consciousness

Vidyā: nescience, illusory knowledge of world-appearances

Rāga: power of selection, to discriminate between different frequencies

Kala: operation of time space

Niyati: process of destiny

PHYSICAL TATTVAS

Material universe

Puruṣa ◯◯ Prakṛiti

Male Principle — Female Principle

GUṆAS

Constituents or qualities

- Sattva — Essence
  - Buddhi: intelligence
  - Ahamkāra: ego sense
  - Manas: mental functions
- Rajas — Movement
  - Jñānendriyas — Five sense organs
    - Ears: auditory, hearing
    - Skin: tactile, feeling, touch
    - Eyes: visual, seeing
    - Tongue: gustatory, tasting
    - Nose: olfactory, smelling
  - Karmendriyas — Five action organs
    - Mouth: speaking
    - Hands: handling
    - Bowels: excreting
    - Genitals: sexual action
    - Feet: locomotion
- Tamas — Inertia
  - Tanmātras — Five subtle elements
    - Energy of vibration: Śabda (sound as such)
    - Energy of impact: Sparśa (touch as such)
    - Energy of light and form: Rūpa (form as such)
    - Energy of viscous attraction: Rasa (taste as such)
    - Energy of cohesive attraction: Gandha (smell as such)
  - Bhutas — Five gross elements
    - Ether (Vyoman)
    - Air (Marut)
    - Fire (Tejas)
    - Water (Ap)
    - Earth (Kṣiti)

CHAPTER - 2

These are *Advaita* (non-dualistic), *Dvaita* (Dualistic) and *Dvaitadvaita* (dualistic-non-dualistic). The 64 Bhairava Agamas, stated to have emanated from the mouth of Siva are *Advita*. Ten Saiva Àgamas are *Davita*. In 18 Raudra Àgamas there is a mixture of different doctrines.

1. Theory of Creation—Siva, Sakti

The Supreme Brahman is eternal and unchanging. He is both *niskala* and *sakala*; *kalā* means *Prakrti*.

The Sakti of Brahman is eternal and inseparable from Him. This sakti is *nirguna* (without attributes) and *saguna* (with attributes). As goddess in the form of consciousness, she manifests the being and, through her as goddess in the form of bliss (*ānanda*).

Brahman manifests Himself. Sakti pervades the universe like oil in sesamum. From Brahma-Sakti arose *Nada* from which proceeded *Bindu*.

The subtle body of the goddess is referred to as *mulamantrātmikā* (constituted by the basic mantra).

Siva, entangled in the web of Maya, and the latent Sakti are conceived as the supreme *Bindu*.

The *Bindu*, circular in shape, is bounded by the circumference of *Māyā*. At its centre is the place of Brahman, the abode of *Prakrti-Purusa*. This very *Bindu* is Prakrti-Purusa, Sabda-Brahman or Apara-Brahman.

As a result of the union of Siva and Sakti, the goddess becomes inclined (*unmukhi*) to Siva. Then the web of *Māyā* is snapped, and creation proceeds.

The relationship of Siva and Sakti is controversial. According to the *Kularnava* (i. 110), some advocate non-duality, others desire

duality.

Sabda-Brahman manifests itself in three *Saktis*, viz., *Jñāna* (knowledge), *Icchā* (desire) and *Kriya* (action).

The following terms are used to convey the completeness of Siva.

Svatantratā (independence), *nityatā* (eternality), *nitya-trptatā* (quality of being ever contented), *sarvajñatā* (omniscience).

From Paramasiva arises Sambhu, from Sambhu Sadasiva, from Sadasiva Isāna and Rudra, Vishnu, Siva arise with their own Saktis without which they have no power.

In the *Mahānirvāna* Siva has been called Sambhu, Sadāsiva Sankara, Mahesvara, etc., each term indicating the different conditions, qualities or manifestation of the single Siva.

Sakti is the form of both *Māyā* and *Múlaprakrti*. Through the power of *Māyā*, Brahman conceals His own form, and appears in different manifestations. *Múlaprakrti* is unmanifested. In the manifest condition, she resides in the universe consisting of diverse names and forms.

Siva-Sakti resides in the *múladhara* and *Kundalini* within the human body. In all processes, Sabda-Brahman resides in the form of *Kundalini* and in manifested as *aksaras* (letters).

The order of creation, according to Tantra, is as follows.

Mulaprakrti—Sakti (resorting to Siva)

Mahat

Ahamkara	Taijasa or	
Tamasika		
(Vaikarika	Rajasika	or
or	Ahamkara	Ahamkara of
Sattvika		beings
		Panca Tanmatra
		Pancabhuta

Sakti is variously called *Māyā, Mahāmāyā, Devī, Prakrti,* etc. She is both *Vidya* and *Avidya.* As *Avidyā* she causes bondage, and as *Vidya* she destroys rebirths and gives liberation. She is called *Àdyā Sakti* (the Primeval Energy) as she is believed to have existed before creation. As the manifestation of *Cit* in Prakrti, she is called the Denoting Power (*vācakasakti*). Being in the form of *Cit*, she is also the Denoted Power (*vācya-sakti*).

Àtman is to be conceived as Devi. So Devi or Sakti is but a manifestation of Siva in the form of mother. She is Ambika and Lalita.

As Parabrahmna, Devi is beyond form, beyond quality. She is conceived in three forms. In the first or supreme form she is beyond knowledge. Her second body is subtle, being constituted by *mantra*; this aspect is beyond meditation. Her third form is the gross body which is easily comprehensible.

As Mahādeva, *Sakti* exists in different forms, e.g., Sarasvatī, Laksmi, Durga, Annapurna, etc. As Sati, Uma, Parvati, etc., she is the consort of Siva. As Sati she manifested herself as ten *Mahāvidyās*. When she renounced her body, Siva carried the dead body which Visnu cut into 51 pieces which fell at different places which came to be called *Mahā-pītha-sthānas*. At each such place, Devi along with her Bhairava, is worshipped.

Despite her endless forms, in which she resides in the objects of the universe, she is in reality one. As the single moon, reflected in the waves, appears to be many, so the single Sakti has diverse manifestations.

Sakti constantly resort to Siva. She first manifested herself when the universe emerged. Before this, *Sakti* was dormant in Siva.

The existence of Parama Siva in an attributeless condition is generally called *Sunya* in Saiva *Agamas*. It is beyond comprehension. It is also called as it is beyond all definitions or knowledge.

2. Tantra and Sākta works

These two kinds of works have many things in common. The

chief difference is that, in the Sakta works, *Sākti* or Devi is the highest object of worship. But, in Tantras, *Sakti* may not necessarily be treated as the highest divinity. These may be agnostic. Vedantic or Sāmkhyaite in outlook. B. Bhattacharya (in Intro. to *Sadhanamālā II*) may have overemphasised the importance of *Sakti* by saying that a real Tantra must have an element of *Sakti*. It should be noted that *Sakti* is the designation also of the woman (one's own wife or wife of another person) with whom sexual intercourse (*maithuna* as one of the five *makaras*) is to be had in a Tāntric rite. She is also called *Latā*, and this ritual is called *Latāsādhana (Mahānirvāna*, 1.52).

3. Dasamahàvidyà

In Tantra, *Sakti* is also called *Vidyā* or *Māhavidyā*. The same *Sakti*, who is second to none, has been conceived in ten aspects. So, they are collectively known as *Dasamahavidyā*. The names differ in different works.

In the *Cāmundā-tantra*, the names are as follows :

Kali, Tārā, Sodasī, Bhuvanesvari, Bhairavī, Chinnamastā, Dhumavati, Vagalā, Mātangi, Kamalā.

The *Mālini-vijaya* gives the following list :

Kāli, Nilā, Mahādurgā, Tvaritā, Chinnamastakā, Vāgvādini, Annapúmā, Pratyangiras, Kāmākhyā, Vāsali, Bālā, Mātangi, Sailavāsini. The number is 13.

The list in the *Mundamālā-tantra* tallies with that in the *Cāmunda-tantra* above.

The *Mahavidyās* have been divided, in some Tantras. e.g., *Niruttara* (i. 6-8) into two groups—those belonging to *Kalikula* (the family of Kali) and those belonging to Srikula (family of Laksmi). To the former belong Kali, Tara, Chinnamasta, Bhuvanesvari, Mahisamardini, Tripura, Tvarita, Durga, Vidya and Pratyangiras. To the latter belong Sundari, Bhairavī, Bala, Vagala, Kamala, Dhumāvatī, Matangi, Svapnavati, Madhumati and Mahāvidyā. The total number is 20.

Some scholars are of opinion that from the Buddhist *Sādhanamālā*

it appears that the idea of Māhavidyās was derived from Buddhist Tantra.

(a) *Àcāra*

In Tantra, various modes of *sādhanā* are recognised. These are seven according to some Tantras, nine according to others. In the *Kulārnava* (chap.ii), the following modes are mentioned:

(i) *Vedacārā*, (ii) *Vaisnavācāra*, (iii) *Saivācāra*, (iv) *Daksinacara*, (v) *Vāmācāra*, (vi) *Siddhāntācāra*, (vii) *Kaulacara*.

Each succeeding in the list is higher than the preceding one. *Vedācāra* consists in an abundance of Vedic rituals. In the second one, the *Sādhaka* gives up a blind faith, and has firm faith in the saving power of Brahman. It is the way of devotion. In the third one, the devotee enters into the way of knowledge. In it, he combines *bhakti* and *sakti* with faith; he tries to acquire *sakti*. In the fourth mode, the *sadhaka* becomes able to meditate upon the three *saktis* of *kriyā*, *icchā* and *Jñāna* of Brahman, and acquire fitness for the worship of the three, viz. Brahman, Visnu and Mahesvara. In the fifth one, the *sādhaka* proceeds from *pravritti* (activity) to *nivrtti* (cessation of desire). In it, he cuts the bonds of delusion, shame etc. with which a person of *pasubhava* is tied. According to the *Paranandasutra* (p.p. 1-3, 13), *Vāmācāra* is of two kinds, viz. *Madhyama* in which all the five *Makaras* are resorted to, and *Uttama* in which only Madya, *Mudra* and Maithuna are resorted to. The word *Vama* apparently means 'left' as distinguished from *Daksina* (right) in *Daksinacara*. Some take it as *Vāmā* (woman); *Vāmācāra*, according to them, means that *acara* which emphasises woman as an essential element in *Sādhana*. The way to the attainment of Sivahood, got in this *acara*, is completed in the sixth. He can now, with the help of the *guru*, reach *Kailacara*. In this condition, he becomes liberated in life (*Jivanmukta*) and with the knowledge of Brahman, reaches the state of *Paramahamsa*; this is the highest goal of Tantric *sādhana*.

The *Mahānirvāna* (x. 112) holds that one does not become a *Kaula* by merely drinking wine, but by undergoing *Abhiseka*. Generally worship with the five *Makaras* is known as *Kulācāra*.

According to the *Mahānirvāna* (vii. 97-98), *Kula* is the designation of the individual soul, *Prakrti*, space, time, Àkāsa, earth, water, fire and wind. The way of life, by which one looks upon all these as Brahman, is called *Kulācāra.*

According to the *Saktsamgama* (Kālikhānda, Chap. iii. 32), *Kula* means *Upāsakas* (worshippers) of Kāli. The *Kulārnava* states that *Kula* means *gotra,* and that arises from Siva and *Sakti.* A man is called *Kaulika* if he knows that *Moksa* is attained from that, i.e. Siva and *Sakti.* Siva is called *Akula, Sakti, Kula.*

Other definitions of *Kula* are suggested in other works, e.g. *Gujyasamāja* (Patala I. p. 6), Preface, P. viii of the *Saktisamgama, Tārākhanda.* In some Tantras, there are three *Mārgas* (paths), viz. *Daksina, Vama* and *Uttara*, each succeeding one being superior to the preceding one. *Daksina-mārga* is that which is declared in the Veda, Smrti and Purana. *Vāma* is declared in the Veda, Smrti and Àgama. *Uttara* is what is declared by the words of the Veda and of the *Guru.*

In some texts, *Àcāras* are broadly divided into two classes, *Aghora* and *Yoga. Aghora* is the name of the *acara,* followed by Aghorins, a Saiva sect.

(b) *Guru*[1], *Sisya*[2], *Diksa*[3], *Abhiseka*[4]

Tantra believes that one can take to *sādhanā* only when initiated by the *guru.* The *guru* must have certain qualities. He will decide the suitability of a *mantra* for a particular disciple. A female *guru* is highly suitable; one's mother is one's best *guru.* Initiation by one's father is forbidden. The husband is not allowed to initiate his wife.

The concept of *Diksā* is Vedic. Vedic initiation was a must for the three higher castes. It was, however, denied to women in Smrti. Tantric *Diksā* is more elaborate, and is allowed even to women and Súdras.

A person, fit for being *Guru,* must be calm, of unimpeachable character, versed in Sāstra, free from avarice, truthful. Buddhist Tantras, like the *Jñānasiddhi,* identify the *Guru* with the *Buddha,*

and regard him as omniscient. In some Tantras, warning against hypocritical *Gurus* has been sounded.

Some Tantras, e.g. *Nirvanatantra,* mention four classes of *gurus,* viz., *guru, parāmaguru, parapara-guru* and *paramesthi-guru.* According to the *Nilatantra* (V. 73), Goddess Sakti is *Parapara-guru,* Siva is *Parāmesthi-guru,* one's preceptor is his *guru* and *guru's guru* is *Para* or *Paramaguru.* Some works (e.g., *Nilatantra* vv. 65, 66) divide *gurus* into three classes, viz., *Divyaugha* (divine beings), *Siddhaugha* (sages) and *Mānavaugha* (human beings). It appears to divide *gurus,* in another way, into two classes, viz., *Tārāguru* (V. 64) and *Devaguru* (V.71). Some other Tantras (e.g., *Syāmārahasya*) also give the above classification of *gurus.*

It is stated that the names of male *gurus* should end in *ānanda* (e.g., Brahmananda) or *nātha* (e.g., Matsyendranatha, Minanatha), and those of the female preceptors in—*amba*[5].

After naming some *gurus*, the *Nilatantra* characterises them as belonging to *Tārinīkala,* i.e., a line of *gurus* imparting *Tarini-mantra* (V.68).

The position of the *guru* among the Tantric *Sādhakas* is so exalted that he is regarded as even superior to one's father. The *Nilatantra,* for instance, cites the verse (ii. 146) of Manu, which extols the preceptor, imparting Vedic initiation to a person, as superior to the progenitor; obviously, it substitutes Tantric *dīksā* for Vedic initiation. This Tantra, in another context (V. 68), declares that the *mantrada* (giver of *mantra*) is superior to one's father (*janakādadhika*). Indian culture does not set must store by the physical birth of flesh and blood which is common to lower animals. It lays greater stress on intellectual and spiritual regeneration as more important than mere generating the mass of flesh. The wise Indians of old expressed the sublime idea that the body is sure to perish (*ekāntavidhvamsi*), whereas merits last through ages (*Kalpānta-sthāyino gunāh*).

Among other qualities of a *Sisya;* he must be respectful and look upon the *Guru, Devatā* and *Mantra* as one. It is incumbent upon him to keep secret the *mantra* and *puja* imparted to him by his

Guru. He should surrender his body, wealth and even life to the *Guru*.

The position of the *Tāntric Guru* is so important that he is considered as capable of appeasing even Siva if he is angry, but there is no means to pacify the indignant *Guru*. As *mantra* was believed to be extremely powerful, the person who gave it came to occupy an exalted position.

The *Pārānandasútra* (pp 15-16, Sutras 56,63) clearly sets forth the function of a *Guru* who, among other practices, should ask the neophyte, who has accepted the three *Makāras* of *Madyā*, *Mudra* and *Maithuna* offered by him, to follow the *Kaula* practices.

The *Mahānirvāna* states (V. 201-202) that the person of the same sect, Sākti, Saiva, Vaisnava, Saura or Ganapatya, as that of the *Sisya* can be his *Guru*.

Kaulācāra was so important that the *Kulārnava* (ii. 11, 16) and the *Mahānirvāna* (iv. 42) hold that one, who has studied the Veda but is ignorant of *Kuladharma*, is inferior to a Candala. Again a Candala, aware of *Kuladharma*, is superior to a Brahmana.

According to the *Mahānirvāna*, all, from Brahmanas to the untouchables, have right to *Kula* practices. Some, however, hold that one, who has not conquered one's senses, has no right to it. Ramesvara, commentator of the *Parasuramakalpasutra*, holds this view.

Diksa[6] has been exhaustively dealt with in some well-known Tantras, e.g., *Prapañcasāra* (v.vi), *Kulārnava* (14.39 ff), *Sāradātilaka*, (Patala 4), *Jnanarnava* (Patala 24), *Pranatosinī* (II.4), *Muhānirvānā* (X. 112-119). It has been discussed in the *Diksaprakasika* of Vīsnubhatta, pupil of Satyanandanatha, composed in Sakt 1719 (1797 A.D.).

The word *Dīksā* is generally derived from the root *dā* (to give) and *ksi* (to destroy). Thus, it means that it confers on the disciple a divine state or knowledge, and destroys sins.

Dīksā is of two kinds, viz.

Bahirdīksa—consisting of *puja, homa* and other external rites.

The *Sattvika* feeling is aroused by it.

Antardīksā — it helps in the awakening of the *kundalinī* energy.

According to some, *diksā* is of three kinds, viz.

Sāmbhavi — by it the mind is purified.

Sāktī — by it the spiritual energy aroused.

Māntrī — it arouses the power of *mantra* and gods.

The *Visvasāra-tantra* provides for four forms of *diksā*, viz. *Kriyāvatī, Kalāvatī Varnamayi* and *Vedhamayi*[7]. These have been defined in the Glossary.

The *Kularnava* (XVI) states seven kinds, viz., *Kriya, Varna, Kala, Sparsa, Vak, Drk, Manasa*[8].

According to the *Rudrayāmala*[9], *diksa* is of three kinds, viz., *Ànavī*[10], *Sākti* and *Sāmbhavā*.

The other forms of *diksā* are *Krama, Pancayatana, Ekamantra*[11], etc.

By *dīksā* a person advances on the way to salvation by getting the *malas* (impurities) in him removed. The *malas* are *Ànava*— it causes the rise of the narrow *jivahood* of Siva, without its removal the realisation of the identity of *Sakti* is not possible.

Buddhigata — by removing it one acquires real knowledge.

Māyīya — it is the cause of Ahamkāra, the root of the knowledge of *visaya* and *visayin*. Salvation is not possible without its removal.

According to the *Kālivilāsa Tantra* (vi. 3-4), the best time for *Ḍīksa* is Svati Naksatra on Friday on the fifth *tithi* of the dark half of *Phalguna*.

The *Saktisamgama* (Tārākhanda, xvii. 36-38) holds that an eclipse

of the sun or the moon, particularly the latter, is the best time when consideration is necessary regarding the week day, *tithi, naksatra,* month, etc. The *Jnanarnava* (quoted in the Smrti-digest, *Nirnayasindhu* p. 67) prefers the solar eclipse. The *Yoginitantra,* quoted in the same work, condemns *Diksa* on a lunar eclipse.

The concept of *Dīksā* (initiation) is not new in Tantra. It has been an age-old one having prevailed since Vedic times. In the *Rgveda*, the word *dīksā* is used as the name of the wife of Soma; in the Purānas, it is the name of the wife of Rudra Ugra or Rudra Vamadeva. In the *Mahābhārata, Harivamsa,* etc., the word denotes any serious preparation (as for battle). In words like *vircha-diksa, srngara-diksa*, etc, *dīksā* means self-devotion to a person or god, complete resignation or restriction to, exclusive occupation with, etc.

In the Vedic sacrament of *Upanayana*, initiation by the *Àcārya* is essential. The idea underlying *diksā* is regeneration. This is clear from the word *djiva* (twice-born). By *upanayana* one is born for the second time; that is, after receiving physical birth from the parents, a person gets the second birth, i.e., intellectual and spiritual birth from the preceptor.

The *Aitareya Brāhmana* (i. 3) clearly brings out the likeness of the regeneration of a person by *upanayana* with the birth of a child from the embryonic stage.

The same idea appears to be at the root of the provision of an eclipse as the most suitable time for Tantric *diksa*. In an eclipse, the sun or moon is supposed to die to be born again.

The regeneration of a Tāntric initiate is also indicated by a new name given to him by the *Guru*.

It is interesting to note that some tribes, both in India and some other countries, perpetuating primitive customs, regard initiation as essential in certain matters. For instance, among some tribes of Central India, one, who has not observed the puberty rites, is subjected to social ostracism[12]. In Fiji, youths, who do not undergo circumcision, are debarred from many social privileges[13]. Social opprobrium and tabooes are attached to the uninitiated members of some Central and

South-East Australian tribes[14]. In some primitive secret societies, with tribal chiefs at the head, initiation particularly into tribal behaviour, customs and sex-life, is regarded as indispensable[15].

The Buddhists Tantra, entitled *Guhya-samāja*, reminds one of the aforeasaid secret societies. In this connection, it deserves notice that the general principles of Buddhist initiation are believed to have been influenced by the system of tribal initiation[16].

Initiation of a special type is called *abhiseka*. *Abhisekas* of different kinds are applicable to disciples in different stages of spiritual life. These are (i) *Sāktābhiseka*, (ii) *Púrnābhiseka*, (iii) *Kramadīksābhiseka*, (iv) *Sāmrājyabhiseka*, (v) *Mahasamrajyabhiseka*, (vi) *Yogadīksabhiseka*, (vii) *Pranadiksabhiseka* (viii) *Mahapurnadiksābhiseka*.

The first two are the most important. *Abhiseka* consists in sprinkling holy water on the neophyte while reciting *mantras* to propitiate different deities, especially for warding off evil spirits. For *Purnabhiseka*, one has to undergo severe ordeals; it is believed to confer divinity on the devotee.

(c) *Mudrā, Mandala, Yantra, Nyāsa*

Mandalas or diagrams are an indispensable item in Tantric worship. It also became an essential feature in some orthodox Brahmanical rites and rituals.

The *Jñānārnava* (xxiv. 8-10, xxvi. 15-17) holds that *Mandala* and *Cakra* are synonymous. It describes several *Mandalas*. The *Sāradātilaka* (III. 113-118, 131-134, 135, 139) and some other works describe some *Mandalas*.

Both Hindu and Buddhist Tantras attach great importance to *Mandalas*. Some Tantras, e.g., *Mahānirvāna* (X. 137-138), refer to *Mandalas* drawn with coloured powders. In the *Mañjusrinñlakalpa*, *Mandalas* are described with special direction for painting them. The *Guhyasamāja* speaks of a *Mandala* of sixteen cubits with a *Cakra* inside. The *Nispanna-yogāvali* of Abhayākaragupta of the time of the Bengal king Rāmapāla (11th-12th cent.) describes twenty-

six *Mandalas*, each in a separate chapter.

Some of the *Manadalas* are *Sarvatobhadra, Caturlingato-bhadra, Prāsāda-vāstu-mandala, Grhavāstu-mandala, Harihara-mandala, Ekalingato-bhadra*. The *Sarvatobhadra* (auspicious on all sides) has been common to all kinds of worship.

The word *Mandala* also denotes a gathering of Tāntric devotees who collectively perform rituals involving *Pancama-karas*. They, along with their female partners, surround the leader (*nayaka*) who, accompanied by his consort, sits in the middle. The *Kaulavalinirnaya* (VIII) and the *Mahanirvana* (VIII. 154-56) deal with *Mandala*.

Mudrā is one of the *Makaras* or *Pañcatattvas*, essential for Tāntric *Śādhaña*. It generally means poses of the hand or finger. Esoteric meanings of the word have been stated in connexion with *Pañcatattva*. The *Kulārnava* (xvii. 57) derives the word from root *mud* (to give delight, pleasure) and 'dravay' (causative or *dru*), and says that it is so called as it gives delight to gods, and melt their minds.

The *Sāradātilaka* (XXII 106) also gives the etymological meaning of the word as that by which all gods are delighted. The commentator, Rāghavabhattam derives the word as *mudam rāti dadāti* (that which gives delight).

There is a great divergence among the Tantras regarding the names, number and definition of *Mudrās*. The Tāntric Texts (I. p.46f) contain a list of *Mudrās* with names and definitions. It is stated that *Avāhanī* and eight others are the nine common *Mudras*. Then nineteen *Mudrās*, especially suitable for Visnu worship, are mentioned. Ten *Mudrās*, suitable for Siva, are enumerated. One for the worship of the sun and seven for that Ganesa are mentioned. The *Mudra-nighantu* also names and defines nine *Mudras* including *Avahani*. Then it names 19 *Mudras*. The *Naradatantra*, quoted in the *Varsakriyākaumdī* of Govindananda, describes the *Mudrās* specially suitable for Visnu worship.

The *Sāradātilaka* (XXIII. 106-114) names and defines nine *Mudras*.

The *Jñānārnava* (iv. 31-47, 51-56, XV.46-68) mentions over thirty *Mudrās*. The *Jayākhya-samhitā* (Patala 8) mentions fifty-eight. The *Visnusamhita* (vii. 45) says that *Mudras* are innumerable, it names and defines about thirty. The *Kamakalavilasa* refers (verses 46, 47) to nine *Mudras*. The *Nityāsodāsika* mentions nine. Some other noted Tantras, dealing with Mudrās, are the *Kulārnava* (xvii. 90-93) *Kaulavalinirnaya* (vii.5-14), *Mahānirvāna* (vi.77).

The nine *Mudras*, described in the *Saradatilaka*[17], are as follows:

1. *Àvāhanà* — Folding both hands in a hollow illing the hollow fully with flowers.
2. *Sthāpanī* — Same as the above, but the folded hands are held upside down.
3. *Sannidhāpana* — Two hands formed into a closed fist, and joined together with only the thumbs raised up.
4. *Sannirpdhanī* — Same as the above with the thumbs closed inside the fist.
5. *Sammukhikaranī* — Two closed fists held upwards.
6. *Sakalīkrti* — Action of making the *Nyasa* of the six limbs on the limbs of the image of the deity worshipped.
7. *Avagunthana* —Closing the fingers held straight and turned downward, waving the hand round the image.
8. *Dhenu* — Putting the right small finger over the right ring-finger, intertwining the former with the left ring-finger, the left small finger, as it is, to be intertwined with the right ring-finger, the left finger to be passed over the left middle finger and the left thumb, and to be intertwined with the

right hand middle finger brought to the right side of the left index finger and the right hand index finger to be joined with the left hand middle finger.

9. *Mahāmudrā* — Intertwining the thumbs of both hands and holding the other fingers straight.

The *Mudrālak sana* (Deccan College MS. No. 291 of 1887-91) deals with *Mudrās* appropriate for the worship of Visnu and other gods.

Some other well-known *Mudrās* are *Samkha, Abhīti* (*Abhaya*), *Ankusa, Trikhandā, Khecarī, Yoni.* A few *Mudrās,* mentioned in the *Nityāsodasikā,* indicate the purpose for which they are employed; e.g., *Sarva-samksobhakarini* (causing agitation to all), *Sarvavidravani* (causing all to run away), *Akarsini* (attracting others), *Sarvavesakāri* (causing epilectic giddiness or demoniacal possession to all) *Unmādinī* (causing lunacy).

The origin of *Mudrās* may be traced to the art of dancing in which various hand-poses were used. Bharata's *Nātyasāstra* (c. 4th. cent. A.D. according to some) is the earliest extant dramaturgic work to describe (Chap. ix) various poses of the hands and fingers.

Not only Hindu Tantra, but also Buddhist Tantra deals with *Mudras.* The *Àrya-mañjusrimñlakalpa* names and defines 108 *Mudrās.*

Waddell describes[18] nine *Mudras* practised in Tibet by the Lamas. Burgess mentions[19] the following nine Mudras[20] which slightly differ from Waddell's description:

1. *Bhúmisprs* or *Bhúmisparasa*[21]—An attitude of Sākya Buddha (making the earth a witness)

2. *Dharmacakra*—(Teaching attitude)

3. *Abhaya* (blessing)—The left hand is open on the lap, the right hand raised in front of the chest with the fingers and thumb half extended and with the palm facing forward.

4. *Jnana* (*Dhyāna* ?) or *Padmasana* (posture of contemplation).

5. *Vara or Varada*[22]—Right hand hanging down over the knee, the palm turned outward symbolising charity.

6. *Lalita*—(Enchanting).

7. *Tarka*—Right hand raised to the chest and slightly constricted.

8. *Sarana*—(Of refuge or protection).

9. *Uttarabodhini*—(Pose of highest perfection).

It is, perhaps, not an accidental coincidence that both Hindu and Buddhist Tantras mention nine common *Mudrās*. Their number is nine in both, though their names vary.

In some cases, the term *mudrā* appears to mean Yogic posture of the body. Two such *mudras* are very important. One is *Khecari*, and the other *Yoni*. These have been described in Glossary.

The Jainas also had *Mudrās*. They had two works[23] on the subject, called *Mudrāvicāra* describing 73 *Mudras* and *Mudravidhi* describing 114.

Yantra is another essential item in Tantric rite. Sometimes also called *Cakra*, it is diagram or figure engraved, drawn or painted on metal, stone, paper or other materials. The difference in the application of *Mandala* and *Yantra* is that, while the former may be employed in the worship of any deity, the latter is appropriate for the worship of a particular deity or employed for a particular purpose.

The *Kulārnava* derives *Yantra* from the root of *yantr*. At another place, it states that *yantra* is so called as it saves the worshipper from Yama or God of Death and goblins and other dangers. Again, it says that *yantra* is so called as it removes *yantranas* or pains arising from such faults as love and anger.

This Tantra states (vi. 85) that *yantra* is a development or product of *mantra*. The *Kaulavalinirnaya* holds that worship without a *yantra* is futile. Some works, e.g., *Merutantra* (XXXIII. 13) evolved a *yantra-gayatri*. It appears that *yantra* was designed to facilitate

the concentration of the mind. *Yantra* is regarded as the body of the deity.

The following are some of the well-known Tantras which deal with *yantras.*

Prapañcasāra (Patalas 21, 34), *Saradātilaka* (vii. 53-56, XXIV), *Kāmakālavilāsa* (VV.22., 26, 29, 30, 33), *Nityāsodasikārnava* (I. 31-43), *Nityotsava* (p.p.6.64-65), *Tantraraja-tantra* (II.44-51, viii. 30 ff. xxxiii), *Abhirbudhnya* (Chaps. 23-26), *Mantramahodadhi* (20th Taranga), *Kaulajnana-nirnaya* (X), *Kaulavalinirnaya* (iii. 105-135), *Meru* (Prakasa 33), *Mantra-maharnava* (Uttarakhanda, Taranga 11).

Yantra, drawn on cloth, leaf, stone, metal, etc., is a symbol or geometrical figure representing a deity. It is conceived as the body or abode of a deity. In some cases, it is taken to represent mental faculties or pure consciousness, and microcosm of the human body.

Some *yantras* are prescribed for malevolent purposes. For example, the *Sāradātilaka* (vii. 58-59) prescribes an *Agneya-yantra* to be drawn on a garment gathered from a pile in a cemetery and buried near the house of his enemy for the latter's destruction. Two *yantras* for the destruction of the enemy are described (xxiv. 17-18, 19-21). The *Prapañacasāra* (xxxiv. 33) provides a *yantra* for rousing passion in a woman, and making her run to the person concerned. Some other Tantras, dealing with *yantra*, are the *Gandharva*, (vii), *Matrkabheda* (xii. 6 ff), *Kularnava* (vi, xvii), *Saktisamgama, Tara,* xiii. 203, LL2, *Purascaryarnava,* (vi), *Tantrasara* of Krsnananda, *Saundaryalahari* (xi).

Besides the worship of *yantras,* there is provision (e.g., *Tantrarājatantra,* Pataia 8, verses 30-32) for wearing them on the head, arms, neck, waist or wrist.

A very interesting *Yantra* is that called *Sri.* It symbolises creation. There is a central downward-pointing triangle which is red. There are several interwoven triangles, four male pointing upward, and four female pointing downward. Their interpenetration results in circuits of lesser triangles, which appear to show the subdivision of the original creative energies into more definite forces. There are outer circles and rings of lotus-petals symbolising the unfolded beauty of

the world. Thus, all the different stages of the creative process appear to be at one place.

For various meanings of the term *Yantra*, see Glossary.

The term *Nyāsa* is derived from the root *as* (to cast), preceded by '*ni*', and literally means placing or depositing in or on something.

According to the *Kulārnava, Nyasa* is so called because, in it, the riches that are acquired in a righteous way are deposited, placed with persons whereby all-round protection is got. So, by the ritual touch of the chest and other limbs with the fingertips and the palm of the right-hand along with *mantras,* the worshipper can act fearlessly in the midst of bad people and becomes like a god. The *Jayākhya-samhitā* (Patala xi. 1-3) also expresses a similar idea.

Nyāsa is an important part of Tantric rites. It means the mystical sanctification of the several parts or limbs of the body with *mantras.*

It has been dealt with, *inter alia,* in the following Tantras:

Jayākhya-samhitā (Patala XI), *Prapañcasāra* (vi) *Kularnava* (iv. 18 ff), *Sāradātilaka* (iv, 29-41, V. 5-7), *Mahānirvāna* (III. 41-43, V. 113-118) *Gandharva-tantra* (ix. 2), *Krsnananda's Tantrasara* P. 93, *Taratantra* II. 3, *Tarrsakti-sudharnava* V. p. 169, *Purascaryarnava* xii, p. 1166. Some of the well-known *Nyasas* are *Hamsanyasa, Pranavanyasa, Matrkanyasa, Mantranyasa, Karanyasa, Anganyasa, Pithanyasa.* Each of these is accompanied by a *mantra.* For example, in *Anganyasa,* one has to recite the *mantra om hrdayaya namah, om Sirase svaha,* etc.

Six kinds of *Nyāsas* are applied in regard to *Vidyās,* Kāli, Tārā, etc. In *Mātrkānyāsa,* which is two-fold according as it is *antah* (internal) or *bahih.* The Sakti letters (*Matrkas*) are to be externaly felt on the head (*RSI*), face (*Chandas*), rectum (*Bija*), legs (*Sakti*) the entire body (*Kīlaka*).

The *Mahānirvāna* (V. 176-178) specifies the limbs on which there should be *Nyāsa* of the letters of the alphabet. This is prescribed

also in the *Sāradātilaka* (V. 58). *Rāghavabhatta's* commentary on V. 401. of the same work quotes verses laying down how each letter is to be meditated upon. Woodroffe (*Principles of Tantra,* pp. LXXI-LXXVII) compares *Nyasa* with the Christian practice of making the sign of the cross.

4. Sava-Sadhana[24]

Some Tantras prescribe *Sava-sadhana.* The *Kaulavali-nirnaya* (xiv. 75-260), Tārābhakti-sudhāmava (ix. pp. 345 ff.) and the *Kuacudamani* (vi. 19-28) etc., dal with it. Among Bengal Tantras, the *Tantrasāra* to Krsnananda describes it.

The *Kaulavālī* describes it as follows :

The devotee should go to a cemetery or some other lonely spot after the first watch of the night, and secure a corpse. The dead body should be of a young handsome warrior, killed (not by the devotee) in battle. He should wash the corpse, offer worship to it and to Durga, and repeat the *mantra om durge durge raksani svāhā.* If the devotee is not scared by terrible sights that he may see, he secures *mantrasiddhi* after a long procedure. It is stated that *mantrasiddhi* is possible by *sava-sādhana* even in a single night.

(a) *Cakrapúja*[25]

It means worship in a circle. *Cakra-puja* may be briefly described as follows. The Devi is represented in a *Yantra*. There should be a leader of the *Cakra*. Only persons of the *Vira* state are to be admitted, and those of the *Pasu* type are to be excluded. The women, who assemble, should put off their inner upper garments in a receptacle. Each of men, who assemble, should secure a female companion for that night by lot, i.e., by taking a lady's bodice out of those contained in the receptacle. Thus, promiscuous sexual inter-course was allowed in a *Cakra*.

It is ordained (e.g., *Kulārnava*, xi. 79, 84, 85) that the activities in a *Cakra* must never be disclosed; these should be kept a secret like the pregnancy of one's mother caused by her paramour.

The *Mahānirvāna* provides for *Bhairava* and *Tattvacakras*.

(b) *Ways to liberation*

The *Pārānanda-sútra* (Gosed; pp. 1-3, 13) states three paths for the attainment of the goal. These are:

(i) *Daksina* — prescribed in the Veda, Smrti and Purana.

(ii) *Vama* — declared in Agamas. It is so called either because women (*Vāmā*) play an important role in it or because it is a crooked way practised secretly. It is of two kinds, viz., *Madhyama* in which all the *makaras* are resorted to, and *Uttama* in which one *madya, maithuna* and *mudra* are used.

(iii) *Uttara*—shown by the word of the veda and the *Guru* who is *Jivanmukta*.

A few more paths are suggested by some Tantras. The *Kularnava* (ii. 7-8) mentions six paths, viz., *Vaisnava, Saiva, Daksina, Vama, Siddhānta, Kaula*; each succeeding is higher than the preceding one.

The above paths or modes (*ācāra*) are divided into three groups according as the aspirant has *Divyabhava* (divine propensities), *Vārabhāva* (heroic mental state) or *Pasubhava* (animality). The mode, prescribed for *Divyabhāva*, is *Kaulācara*. Those for *Virabhava* are *Siddhāntācāra* and *Vamacara*. The modes for *Pasubhava* are *Vedācāra, Vaisnavācāra, Saivācāra* and *Daksinācāra*.

Tantra recognises *Jivanmukti* (liberation while alive). For example, the *Pārānanda* holds (p. 9, *sutras* 3-8) that it consists in visualising the deity worshipped. A person, who is liberated in life, is not affected by *Karman*, meritorious or sinful.

(c) *Bhakti in Tantra*

The Vaisnava works, particularly the *Bhāgavata*, lay stress on *bhakti* as a means to the highest goal. The *Bhāgavata* (vii. 5.23-24) states nine-fold *bhakti* towards Visnu. These are *sravana* (hearing), *kirtana* (reciting names), *smarana* (remembering), *padasevana ā* (shamposing the feet) *arcana* (worship), *vandana* (salutation), *dasya* (service), *sakhya* (friendship), *ātma-nivedana* (self-surrender).

Some Tantras also recognise nine modes of *bhakti*. For example, the *Rudrayāmala* (xxvii. 103-104) mentions nine modes with slight variations. It provides *manana* for *sravana, dhyāna* for *sakhya*. It may be noted that the Tantra leaves out the word Visnu, mentioned in the *Bhagavata* in this connexion.

The *Pārānandasútra* (pp. 6-7, *Sutras* 35, 38, 59) accords to *bhakti* the highest position among the means to the goal. It says *bhoga-svargāpavarga-kāmksinām bhaktir eva ekah panthah; bhakti* is the sole means for those who desire enjoyment, heaven and salvation.

(d) *Yuganaddha*

It is a symbol pointing to the unique harmony and union of masculinity and femininity, of blunt truth and symbolic truth of intellect and humanity.

It represents the union of Male and Female principle; it is the non-dual state of the unity of *Súnyatā* and *Karuna* according to Buddhist Tantra[26].

In his book, entitled *Yuganadha*, Guenther, on the basis of Buddhist Tantras, tries to show that Buddhist Tantrikas look upon a life as a whole. They do not advocate excessive indulgence in passions nor do they teach rejection of or escape from life. They require complete reconciliation to the facts of life. The sexual aspect, found in Tantras, is a corrective against the one-sided intellectualism and rationalism of philosophy which is not capable of tackling the problems of day-to-day life.

(e) *Number of Tantras*

There is no consensus about the number and names of Tantras. According to the *Nityāsodasikarnava* (i. 22), the number runs to millions. The orthodox scholars give the number as a lac or more. In some Tantras, the number is 64[27]. As we have stated in connexion with the classification of Tantras, each of the three geographical divisions, called Rathakranta, Visnukranta and Asvakrānta, is believed to have produced 64 Tantras. Tantras of the *Yamala* class are usually

regarded as eight in number; the names differ in different sources.

According to the *Sammoha Tantra*, Cina has 100 main Tantras and 7 subsidiary ones, Dravida has 20 principal and 23 secondary works. Kerela has 60 chief works and 500 subsidiary ones. According to the *Nihsvasa-tattva-samhita,* the Agamas are 18 in number. The *Meru-tantra* tells (i. 21) us that Siva composed 108 Tantras.

The *Varahitantra* mentions 54 Tantras.

The *Siddhanta Agamas* of South India number 28; there is difference of opinion regarding their number and extent.

The number of *Pancaratra Agamas* is generally stated to be 108. Their number is actually over 200. The number of Vaisnava Tantras is 25, according to the *Agnipurana*. The *Kaulavali-nirnaya* enumerates numerous Tantras (1-7) including *Yamalas* (2-14).

According to the *Tantraloka* (i. 18) of Abhinavagupta, there are groups of ten, eighteen and sixty-four Saiva Tantras.

(f) *Sākta Sect—a general view*

The worshippers of Sakti as the Female Energy are called Sāktas. Sakti has been conceived in different forms, of which Kali[28] is the commonest. The other well-known forms are Tripurā, Lohita, Sodasikā, Kāmesvari.

Sakta works and Tantra have many things in common. The fundamental difference is that while, in the former Sakti or Devi is worshipped as the highest divinity, in the latter the worship is not confined to Devi. Tantra may be agnostic, Vedantic or Samkhyaite in its philosophical approach.

That the Sāktas developed a philosophy having a great impact on the society is proved, *inter alia*, by the fact that the *Vāyupurāna* (104.16) includes it among the philosophical schools. There are evidences to prove that the Sākta cult prevailed long before the eighth century A.D., especially in Bengal and Assam, the two strongholds of Tāntric religion. Eight Sākta Ksetras are mentioned in *Bārhaspatya sātra* (iii. 123-124).

The word Sakti occurs several times in the *Rgveda* (e.g., iii. 31.14; v. 31.6, vii. 20.10, x. 88.10), but it is conceived as the Energy of gods and not as a separate creative principle. R. V. v. 47.4 (*Catvāra im bibharti*, etc.) is interpreted as referring to the Sākta doctrines. But this interpretation is not acceptable to all.

Some Upanisads mention Sakti. For example, the *Svetasvatara* says that the Brahmavadins had a vision of Sakti as not different from God. It holds (vi. 8) that Brahman possesses the highest Sakti which is variously heard : *Svābhāviki jñānabalakriya* (natural knowledge, strength and action). In this connexion, it may be added that P. V. Kane points out that Upanisads like *Bhāvanopanisad*, were fabricated by the Saktas to prove the antiquity of their cult.

Like Tantra the Sākta cult provides for both *yoga* and *bhoga*. In the manner of Tantra it prescribes worship with *pancatattva*, and holds that there is no means of greater happiness and liberation than the fifth *tattva* or sexual intercourse.

Sakti is conceived as the primordial principle of all activities in the universe. The basic doctrine is that God is one. He is to be conceived as mother as well as destroyer. Sakti is generally called Devi who has been eulogised in some Puranas, e.g. *Vāmana* (18-19), *Devibhāgavata*[29] (iii. 27), *Brahmānda* containing *Lalitā-māhātmya*, *Matsya* (xiii. 24-54), *Kúrma* (i. 12). The *Devimahatmya* of the *Markandeya-purana* is one of the principal works of the cult. In the Puranas Sakti is variously designated as Mahisamardini, Kundalini, Durga, Katyayani, Candi, etc.

The Vedānta doctrine that Brahma is one and that he has all powers might have suggested the unity and omnipotence of Sakti.

It is interesting to note that, in the *Kúrma* (1.12.261-262), certain Sāstras, including certain classes of Tantra, are condemned. It is stated that the Sāstras, noted below, which are opposed to Veda and Smrti, were propogated by Devi in order to confuse the people, and were based on ignorance. These Sastras are Kāpāla, Bhairava Yāmala, Vāna, ¾rhata.

Like the followers of Tantra the Saktas also developed certain

debasing practices. For example, the *Kaulavali-nirnaya* declares that all women are fit for intercourse to a Sakta excepting the wives of his *Guru* and of those Saktas who have attained the state of *Vira*. It goes (viii. 223-225) so far as to allow incestuous sexual union. The *Kalivilasa-tantra* (x. 20-21) allows illicit sexual relation to a Sakta provided he does not continue up to the emission of semen; thus he can have mastery over supernatural powers.

Like Tantra again Saktasastra declares that the principal aim of a Sakta should be to realise his identity with *Yantra, Mantra, Guru* and Devi.

You, the omnipotent one, are indeed Sakti of the world. You are the cause of everthing. You sport in the web of delusion created by you, as an actor in the dramatic representation created by himself.

A popular Sākta superstition is that jackals (Sivā) are Sakti incarnate; offerings of food to them are supposed to be highly meritorious.

Sāktavidyās (*mantras*) are divided into three classes[30], viz., *Kadi* (*KA, E, I, LA, HRIM*), *Hādi* (*HA, SA, KA, HA, LA, HRIM*) and *Sādi* (*SA, KA, HA, LA, HRIM*).

Sāktism developed in Bengal to a great extent. In the Sakta Tantras of this region the main idea is that Sakti is the pivot round which Sakta philosophy revolves. She is both manifest (*Vyakta*) and unmainfest (*Avyakta*). Everything from the principle of *Mahat* up to the minutest atom is her creation. Creatures are a narrow manifestation of Sakti by worshipping which they can realise Mahasakti, and thus realise the Supreme principle and ultimately attain Sivahood. The main object of *Sakti-sadhana* is to realise the identify of Jiva and Siva.

It should not be supposed that the worship of Female Energy was an isolated phenomenon in India or an absolutely novel conception in Tantra.

Researches into the social conditions among the primitive people, including the tribes of India, reveal the domination of females[31]. This

appears to be projected into the conception of the superiority of Mother Goddess. In many primitive societies, the priestess is regarded as superior to the priest. Among such people, descent is traced through the mother, and the right to property devolved through her.

In the religion of the Semites of old, the superiority of the mother was recognised. Frazer thinks[32] that, in ancient times, it was widespread throughout Asia Minor. He points out[33] that the ancient system of mother-superiority lingered on in Egypt down to the Roman times (4th-5th century).

Briffault is, perhaps, right[34] in thinking that, with the progress of agriculture, the matriarchal status of women as owners and heiresses of cultivable lands and also as priestesses functioning in magic rites for securing fertility, was bolstered up.

Thompson thinks that, in the hunting stage, while men were engaged in killing beasts and birds, the comparatively softer, yet essential, work of food-gathering was entrusted to women. So long as the society depended for food on garden-tillage, it was within the sphere of women's activity. He thinks that, with garden-tillage replaced by field cultivation and the hoe by the cattle-driven plough, the work of agriculture became the exclusive work of men. Thus, *matria-potestas* yielded place to *patria-potestas*. Traces of woman-superiority still linger on in such tribal institutions as matrilocal marriage, avunculate, female dominated religion, etc.

He holds that all industries in ancient times were home industries. As such, it is but natural that women played a vital role in them. With the growth of large-scale industries men, perhaps, took the leading part in industries. As in the fields, so in the factories they figured without their female partners or with them playing only the role of assistants and associates.

In another context, we have discussed the wide prevalence of the cult of Mother Goddess in various countries.

In India, the relics of Indus Valley Civilisation reveal female figurines which, perhaps, testify to the idea of Sakti as the Supreme Deity.

In the Sāmkhya philosophy, as we shall see, Prakrti, the female principle, is all-important; She is *Pradhāna*. Thus, she appears to be a reflex of the dominant female in the matriarchal system.

The domination of females is undoubted in the *Stri-rājyas* (women's kingdoms) in ancient India. Such kingdoms flourished mainly in the north-eastern and north-western borders of India. Megasthenes, followed by Arrain and other, refer[36] to the female rulers of the Pāndya country in the south. Traces of mother-superiority are still found in the region concerned. Such a country in the Kumaon-Grahwal region is referred to by Hiuen Tsang[37] (7th cent. A. D.), in the *Garuda Purāna* (ch. IV) and Bilhana's (11th-12th cent.) *Vikramānkadevacarita* (xviii. 57). The Chinese pilgrim-traveller also records[38] a Stri-rajya near Lāngala in modern Baluchistan. Varāhamihira (5th-6th cent. A.D.) appears to refer to it. (Brhatsamhita, xiv. 22) as located in north-western India. Woman's rule prevailed in the Nu-wang tribe of Tibet[39].

Vātsyāyana speaks of *Stri-rajyas* among the Vahlikas[40].

In the *Mahabharata* (VIII. 45.13), there is the practice of a man's inheriting the property of his maternal uncle.

Besides literary references to matriarchy and the superiority of females, we find the survival of this system among some people, particularly the tribes, even today. Among such tribes, the prominent are the Khasis of Meghalaya and the Garos[41]. Among the former, the priest (Lyngdoh) acts as the agent of the priestess[42].

Among the Nāyārs, the joint family (*tarwad*) is constituted by a woman and her daughters. A woman is allowed to have more husbands than one[43].

Inheritance through the mother is widely in vogue in South India[44] and Madhya Pradesh[45]. So are matrilocal marriage and residence.

Ehrenfels is of the opinion that female domination in Indian society was wider and deeper than in any other country of the world. According to him, this system received a jolt, and was overthrown through the institutions of hypergamy, child marriage and *Sati* (burning

of widows). The system was, however, so deep-rooted that, despite the above unfavourable factors, it survived among the aborigines and also some people of the civilised society, as shown above[46]. The great importance attached to women in Tantra, reminds one of the above system.

The cult of virgin goddess is, perhaps, the result of female superiority. The worship of Kanyākumāri in the extreme South of India, whose shrine is mentioned in the *Periplus*, and the provision of *Kumāri-pújā* in Tantric rites are reminiscent of the practice of looking upon women as powerful.

It may be added that the Aryans of hoary antiquity appear to have attached greater importance to women than to men. If we go deep into the significance of the words *pitā* and *mātā*, the designations of the two principal persons in the family, we find that the latter appears to have been more important. She is *ma-ta*, i.e., *nirmata* (the builder of the child) or one who measures the food for her child[47]. Thus, her function is vital, whereas *pita* (from root *pa-* to protect or rear) is so called as he protects or fosters the child (*palanat pita*)[48]; thus, the word does not hind at the father's role as the maker of the child.

In the Veda (R. V. X. 85-46), a bride is exhorted by the husband to be *samrājñi* in his house, having to look after her father-in-law, mother-in-law, brother-in-law and sister-in-law.

In the *Manu-smrti* (ii. 45), the oldest and the most authoritative of the Smrtis, the mother is stated to excel a thousand fathers in point of honour.

All these attitudes seem to testify to the tradition of female superiority in the then society.

Sākta philosophy, in course of time, developed subtleties, and became complex. The basic elements of this philosophy are the following *36 Tattvas :* Siva, Sakti, Sadasiva, Isvara, Vidya, Māyā, Avidya, Kala, Raga, Kala, Niyati, Jiva, Prakrti, Manas, Buddhi, Ahamkāra, Panca-tanmātra, Dasendriya, Pañcabhúta.

In Sakta philosophy, Siva is the Supreme principle. Though he is *Advaita* (non-dualistic), yet He is coupled with inherent Sakti. He is beyond all *gunas,* without desire, without vibration; yet He is *Saccidananda* (*Sat*—existent, *Cit*—consciousness, *Ananda*—bliss). He is *Nirvisesa* (without attributes). Sakti is the inherent power of Siva, which underlies creation. Sakti is the manifestation of Siva as the rays are of the sun, the burning power of fire and the effulgence of a jewel.

The internal *parināma* of Sakti consists in Sadāsiva, Isvara, Vidya, etc. From *Māyā,* (illusion) the external *parināma* of Sakti, emanate the *Tattvas* up to five gross elements (*pañcabhuta*). The *Tattvas* from *Maya* to *Niyati* partake of the nature of both external and internal *parināma.*

Jiva, dependent on *Māyā, Avidya, Kālā, Rāga, Kāla* and *Niyati,* is nothing but a part of Siva, but covered by *Kañcukas* (fetters) and *Mala* (impurity). The gross body of Jiva is the *bhoga-deha* the basis of which is Prakrti. Thus, everything, from Siva to Jiva or created beings is dependent on Sakti. The manifestation of Sakti is sometimes dormant, sometimes like a dream, and at other times, grossly active, Sakti resides within the body as *Kundalini.*

Sākta sādhanā has Jiva at the centre. As stated above, Jiva is Siva, but covered with *Māyā,* subject to attachment and fate and full of suffering. *Sākta-sādhanā* aims at the redemption of *Jiva* from the clutches of suffering and establishing him in everlasting bliss and consciousness.

In order to reach this goal, the characteristics of the body of *Jiva* have been analysed. It is a microcosm with a legion of veins and arteries which go on acting, and the internal vital breath continues to blow incessantly. There are, within the body, six lotus-like *Cakras* and one in the head; all these are stringed by the central nerve, *Susumna* which has one nerve on each side, the left one being called *Ida* and the right *Pingala.* The Supreme Siva resides in the *sanctum sanctorum* of the *Sahasrara* lotus at the apex. *Kundalini* being awakened, residing at the *Múlādhāra Cakra* at the base, begins the upward march; it gradually penetrates the *Cakras,* and finally reaches

the *Sahasrara* where she is united with Siva resulting in perfect inexpressible bliss, the enjoyment of which is the *summum Bonum* of the aspirant's devotional life.

Sākta philosophy advocates *parināma-vāda* according to which the unmanifest Sakti Herself is evolved as the manifest objects. In the *Nityasodsikarnava* (vi. 16), it is stated *ramate svayam avyakta tripura khyatimagata* or *vyaktimagata.*

The doctrine is also called *Satkāryavāda*, i.e., the effect inheres in the cause as the sprout in a seed.

According to Vedānta, the world is unconseious illusion. The illusion created by Brahman, who is the conscious principle, is false and devoid of consciousness.

According to Tantric philosophy, however, the power, *Māyā*, of the conscious Brahman, is also conscious as there is identity of the Saktimān and his Sakti.

The doctrine of *Sakti-parināma* is also called *Àbhasavada;* it is the manifestation of objects by the conscious principle which itself remains unaffected.

This *Sādhanā* is intimately connected with the *Tattvas* by crossing or obliterating which the aspirant is established in the ultimate *Tattva* of Siva.

The *Sādhanā* of Sakti has stages and its mode varies according to the propensity and capacity of the devotees. Equal place is accorded in it to *Jñāna* (knowledge), *Karman* (action) and *Bhakti* (devotion), which are, in fact, rolled into one. Starting with *Bhakti,* it requires the aspirant to act in the prescribed manner and, finally he rests with the knowledge of non-duality of Siva and Sakti. As stated in the introduction, depending on the nature and capability of the aspirant, there are seven modes (*ācāra*). Of the aspirants, one with *Divyabhava* is the best. He is a votary of knowledge, (*jñānayogin*). For his *Sādhanā,* there is no need of an image, nor of external rites. Absorbed in *Antaryāga,* he meditates upon Mother Goddess whose manifestation is the entire world. *Panca-makara* in it does not mean

the gross substances, but has a spiritual significance, as has been indicated in the introduction. The attitude of such an aspirant has been declared as the best (*sarva-bhāvottama*).

The *Sādhanā* for one, who is endowed with *Virabhāva,* consisting in external rites and fast, etc., is extremely difficult as the aspirant has to face severe tests. Such a person resorts to the five *Makaras* in their gross forms, and *Sadhana* is performed in a cemetery or other lonely spots. If necessity arises, the person concerned resorts to the six Tantric acts of *Mārana, Uccatana,* etc. Such a *Sādhanā,* as the name *Vira* suggests, befits one who is, indeed, a *Vira,* strong, fearless, self-controlled, activated by the inculcation of the power of *mantra.*

The worship of Tripura, Tripurāsundari or Mahātripura-sundari, who is identified with *Parā-samvit* (Supreme Consciousness) which again is conceived as Brahman who is beyond the 36 *Tattvas,* is twofold, viz.,

Antaryāga (internal) and *Bahiryāga* (external). She is worshipped in three forms, viz., *Sthula, Suksma* and *Para.* In the first form, she has anthropomorphic traits, and is accessible to the eyes and hands of those possessed of *mantrasiddhi.* The second one, consisting in *mantra,* is comprehended by the ears and speech of the holy persons. The third form is comprehended by the mind of holy devotees.

The first and the third are *sarupa* and *arupa* respectively. The second one partaking of the nature of both is not considered separately.

In the external worship, different symbols of the Goddess are worshipped. Of these, *Srīyantra* or *Sricakra* is the best.

Sākta-sādhanā has been more hated than understood by the common run of people. Devotees of low propensities and vile mentality use it as a pretext and cover for self-indulgence. Hypocritical *gurus* exploit the naive and the gullible, and earn a living. Generally, Tantric rites are looked down upon by people, especially those who are staunch followers of the orthodox. Brahmanical religion, as encouraging levity, lecherousness and debauchery. In reality, however, *Sakti-sadhana* aims at the elevation of man from animality to; a spiritual

height through the restrained enjoyment of worldly pleasures and not by their ascetic denial. Irrespective of caste or colour, everybody, male or female, can take to it to appease his or her spiritual hunger, while living a worldly life and not renouncing it. It synthesis all modes of approach, and aims at the single object of realising non-dualism so that there is no scope for communal discord or disharmony and narrowness.

There are pitfalls in this *Sadhanā* . But one who, resorting to a true *guru*, strives unwaveringly for the goal, can enjoy the bliss and the wealth of detachment by securing which one can do good to other people.

This topic may be concluded with a quotation of Sri Arabindo's conception of Sakti, as expressed in this celebrated work, *The Mother*. Says the savant:

Each of the worlds is nothing but one play of the Mahasakti of the system of worlds, who is there as the cosmic Soul and Personality of the transcendent Mother. Each is something that she has been in her vision, gathered into her heart of beauty and power and created in her, *Ànanda*.

5. Science in Tantra[49]

Many think that Tantras are merely speculative works, But, a careful study of Tantras reveals that some scientific elements are there. Some *siddhis* (powers) include seeing and hearing from afar, medical treatment from a great distance; these are stated to be attainable through *Sādhanā*. It seems that these *siddhis* could accomplish what can be achieved now-a-days by means of television, radio, teletherapy, etc.

In Tantra, each deity has a particular colour. The Buddhas, in the *Dhyāna* posture, are represented as having some colour or other. In regard to creation, Buddhist Tantra advocates the theory of *nihilism* (*Sùnyavāda*). From this fact as well as from their knowledge of colours some think that Tantra-writers were aware of the light and its diffusion in the primordial state of the material world.

What is called cosmic ray was not, perhaps, unknown to them. The scientific basis of *Kundalini* is recognised by some Tantras, e.g., *Matrkābheda Tantra,* lay down a process of preparing mercury ash.

To medical science the contribution of Tantra appears to have been considerable. According to Tantra, the human body, the microcosm, is all important. To keep it fit not only various *asanas* were devised. Various drugs were also discovered for preservation of youth and virility. Medicines for curing diseases, rejuvenation and counteracting poisons were also invented.

The Tantric *Rasa* school of alchemy played a great role in the society.

The very names of the eight principal divisions of Ayurveda, viz. *Salyatantra, Salakyatantra, Kaya-cikitsa-tantra, Bhutavidya-tantra, Kumarabhrtya-tantra, Agada-tantra, Vaji-karana-tantra, Rasayana-tantra,* appear to hint at their Tantric origin.

These mean respectively healing of wounds and diseases of lower limbs through surgery, ointments and drugs; healing of wounds and diseases of upper limbs; healing of external and internal diseases of a general nature; dealing with mental diseases; dealing with diseases of children; toxicology; prescription for enchancing sexual vigour, etc.; science of chemical preparations for medicines and other purposes.

Some texts, dealing with *Rasayana,* still survive while others are known only from references.

A type of Tantric treatment, called *Avadhautika-cikitsa,* still survives in some parts of India.

6. Causes of Composition of Tantras[50]

Several factors lead to the composition of Tantras. The Vedas, followed by other works, were too learned for the people at large. The orthodox philosophical systems were too abstruse for them. The ritualistic works prescribed rites and rituals too elaborate and requiring rigorous discipline and meticulous attention to details. The Smrti works denied the right to the performance of important religious rites

to Súdras and women. The Buddhists advocated asceticism. The Brahmanical works taught renunciation as the highest ideal in life.

Thus, the need was gradually felt for easier works laying down doctrines more intelligible to common people, prescribing less complicated practices and giving freedom of religious rites to Súdras and women.

The result was the composition of Tantras.

These works hold that the practices and precepts, taught in the Veda, are too difficult for our age. Instead of rigorous asceticism and renunciation, the Tantras allow people to follow their natural propensities like drinking wine, enjoying women, etc. *Mukti* (salvation) is possible through *bhukti* (enjoyment). While self-mortification was advocated by the orthodox Sastras, the Tantras laild stress on the preservation of the body and the maintenance of health. In fact, the body was regarded as a microcosm; what is not in the body is not in the universe. The body is the best means of *sadhana.* Tantra holds that the body contains the highest power which can make one capable of controlling the universal energy.

7. Literary Value of Tantra

Tantra is partly philosophical, partly ritualistic. So, we cannot expect much literary value in it. But, it must be admitted that Tantra suppljed some themes to later writers not only in Sanskrit, but also in vernacular literatures.

In the analysis of human psychology and in the depiction of the condition of human beings, deluded by wrong ideas and subjected to suffering of various kinds, Tantra excites our admiration and pity.

The *Sāktānanda-taranginī* (I) of Brahmānanda of Bengal beautifully expresses the miserable condition of human beings suffering from sin, attachment to worldly objects and consumed by the fire of hostility or hatred :

pāpa-súla-vinirbhinnam siktam visaya-sarpisā /
rāgadvesanalaih pakvam-mrtyur-asnāti mānevam //

Death devours man who is pierced by the spear of sin, wetted

by the clarified butter in the form of the objects of sense and cooked by the fire of attachment and animosity.

No less attractive from the literary point of view are the hint, contained in Tantra, at mystic practices based on the biological relationship of man and woman and the ensuing feeling which beggars description.

Tāntric *Savasādhana, Latāsādhana,* human sacrifice, offer of human blood to the goddess, the grotesque and hideous practices of some Tāntric sects, etc., have motivated some later writers in their portayal of literary pictures evoking the sentiments of *Bibhatsa* (disgust) *Bhayānaka* (fierce) and Adbhuta (marvellous). We have dealt with Tantric elements in literature in a separate chapter.

Poetic beauty flashes at some places of the Tāntra literature. For example, the description of the six *Cakras* like lotuses of varying colours and varying number of petals. Some *mudrās* and *mandalas* are artistic both in conception and description. Some Tāntric scholars appear to have had poetic ability of no mean order in their description of Kundalini and the thousand-petalled lotus supposed to be within the head. These pen-pictures are beautiful in their use of figures of speech and the mode of expression.

Tantra poetically conceived *Idā* and *Pingalā* as the moon and the sun respectively. The following description of *Susumna* calls up a vivid imagery:

Vidyunmāla-vilāsa munimanasi lasattantu-rupasusúksmā— Resplendent like a garland (or a series) of lightnings it is, in the mind of the sage, extremely slender like a shining thread.

The following description of *Kundalini* is a piece of fine poetry:

tasyorddhe visa-tantu-sodara-lasat-suksma jaganmohini
brahma-dvara-mukham mukhena madhuram sacchadayanti-svayam
Samkhavartanibha navina-capalamala-vilasaspada
supta sarpasama sivopari lasat-sardha-trivrttakrtih //
kujanti kulakundalini ca madhuram mattali-sphutam
vacah komala-kavya-bandha-racana bhedati-bheda-kramaih

sa mulambuja-gahvare vilapati proddama-diptavolli //
Satcakra-nirupana, 11-12.

Above it, the enchanter of the world, shining and slender like a lotus-fibre, having covered the Brahmadvara with its face, lies asleep, like the circular marks on conch-shell and with three and a half coils like a serpent, on Siva. Composing fine poems in various metres, humming sweetly like intoxicated bees and sustaining the life of a creature in exhalation and inhalation, She shines like a series of very powerful lights in the cavity of the lotus in the shape of *Mûlādhāra.*

Pictorial effect is charming in the description of the *Sahasrāra* which has thousand petals, which is white like the full moon, in which the pollens are beautiful like the newly risen sun, which is decorated with divine trees eternally bearing flowers and fruits.

The following lines graphically present the image of Àdyā-devi before our minds' eyes:

Meghāngīm sasi-sekharām trinayanām raktambaram bibhratim pānibhyām ahayam varamca vikasad-raktaravinda-sthitam nrtyantam purato nipīya madhuram madhvīka-maayam mahā-kālam viksya vikāsitā-nanavarām ādyām bhaje kālikām //

Mahanirvana-tantra, V

(I worship Àdyā Kāli; Her body is like cloud, She is moon-crested, three-eyed, clad in red cloth. In her two hands, there are the poses of boon and freedom fear. Standing on a red lotus, She has Her face laughing at the sight of Mahakala who, having drunk Madhvika wine[51], is dancing before her.)

The following description can compare favourably with a verse of any good poem.

Vahanti sinduram prabala-kavaribhara-timira
dvisam vrndair-vandikrtam iva navinarka-kiranam /
tanotu ksemam nastava vadana-saundarya-lahari
parivaha-srotah saranir iva simanta-saranih //

(*Saundarya-lahari,* verse 44)

(O Goddess, may that parting line of your hair, which looks like the overflowing watercourse of the wave of the beauty of your face, which (i.e., parting line), being smeared with vermilion, it seems as though the morning sun captivated by the darkness in the form of the mass of hairs of the enemy.)

lasat-samkha-cakra-calat-khadga-bhima
nadat-simhavaha-jvalat-tungamaulih /
dravad daityavarga stavat siddha-samgha
tvamevesi durgapi sargadihine //
Prapancasara-tantra, attributed to Samkaracarya

(O goddess, you Durga, too devoid of creation, etc., have a shining conch and a disc, you are fierce with a moving sword, have your lion-mount roaring, your high head is bright, from you the host of demons are running away, a group of Siddhas are eulogising you; you are indeed the Supreme Goddess. A vivid description in the malodious *Bhujañga-prayāta* metre.

There are also instances of artificial and laboured composition which characterises Sanskrit poetry of the decadent period. While such compositions testify to the learning of the author, these are jejune and as insipid as poetical pieces. In the following lines, every word commences with the letter *Ka* which is the initial letter in '*Kāli*' and the first consonant of the alphabet.

Kamalā Kāli-darpaghni Kapardisa Krpānvitā,
Kālikā Kālamātā ca Kālānala-samadyutih /

7. Tantra Beyond India

We do not know whether *Tantra* was imported into India or exported from this country to other countries. Tantric influence is, however, clear far beyond the limits of India, China and Tibet are the two most prominent places beyond India, which reveal the influence of Tantra. Several Sanskrit Tantras are preserved only in Chinese and Tibetan translations, the original works being lost. Evidences are available that Tantric philosophers and scholars from India visited the above countries.

Goddess Tārā, in her Buddhist garb, got a niche in the pantheon of Tibet where she is known as Sgral-ma or Dol-ma. Many forms of the deity have been conceived.

The Tārā cult travelled also to China as Sakti of Avalokite-svara. It is interesting to note that, under the pre-Buddhist Taoism and Confucianism, which recognised Mother Goddess as the representative of Yin (Female principle), *Avalokitesvara*[52] was transformed into a goddess. By the 7th and 8th century A.D., Tara was completely merged with Avalokitesvara who lost his male character, and was transmuted into goddess Kuan-yin of China.

The double form of Tārā became very popular in that country. Gradually Taoist rituals made their way into the Tara Cult and Yinism or Exaltation of the Female Principle in Taoism.

This, in its turn, influenced Indian *Vāmācāra* in both its Buddhistic and Hindu forms.

P. C. Bagchi has sought to identify *Mahācinatārā* with Ekajata[53]. Siddha Nāgārjuna is said to have recovered the Ekajata cult in Tibet.

The description of Ekajatā[54] is similar to that of Mahācina-krama-tārā.[55]

The Hindu pantheon has the following goddesses corresponding to the above divinities:

Tārā, Ugratārā, Ekajatā, Maha-Nila-Sarasvati.

It should be noted that the *dhyānas* of these goddesses, occurring in Hindu Tantra, agree verbatim with those found in Buddhist Tantra.

The *Sammoha-tantra* states that Nila-Sarasvati or Ugratārā was born in the lake, called Cola, on the west of Meru which was a part of *Cinadesa*.

Bagchi is of the opinion that Cola is, perhaps, to be connected with the Kol or Col, the common word for lake Kul or Col, found with the names of many lakes to the west and north of T'ien-shan in Mongolia.

At least four Tantras, viz., *Sirascheda, Vināsikha, Sammoha* and *Nayottara* are known from the inscription of Sdak-Kak-Thom to have been introduced into Kambuja (Combodia) about 800 A.D.[56]. The Royal High Priest, Simkaivalya, is stated to have been initiated to Tantra by a Brahmana, named Hiranya-dama.

Some other Cambodian inscriptions refer to the *Saiva Tantras, Saivāgama*. An Angkorvat inscription refers to the *Paramesvara-tantra*.

Images of the Tantric Ganesa have been found in Cambodia.

Mongolia and Japan are some of the other countries where Tantra was introduced. Of the Tāntric work, *Ganapati-tattva,* an old Javanese text only is available.

In the Myson inscription (5th Cent. A.D.) of Champa, there is salutation to Mahesvara and Umā. Images of Devi are found in various places in Champā. She is variously called Matrlingestara, Gauri, Mahadevi, etc.

In Java, images of Siva, both in his calm and furious aspects, have been found. In the Furious aspect, he is called Bhairava. Sakti also appears in two aspects. In the Batavia Museum, there are some images of Mahisamardini. The Sakti of Bhairava or Mahakala is Bhairavi or Mahakali. She is seated on a corpse with human skulls in her neck and head and a garland of human skulls on her body[57]

The image of Ganesa, found in Java, shows the deity seated on human skulls which leave no doubt about His Tantric character.

8. Tantra and Timaeus[58]

Certain striking similarities are noticeable between Tantra and *Time* (*Timaeus*) of Plato (428-348 B.C.).

Plato speaks to two conduits on two sides of the vertebral column. These appear to be similar to the Tantric *Ida* and *Pingala* on the two sides of the *Susumnā*.

Plato conceives the earth as a cube, fire as a triangular pyramid, air as octahedral and water as icosahedral. These appear to correspond

to the Tāntric *mandalas* which are square, triangle, two equilateral triangles, one upon the other, crescent noon; ether is represented by a circle[59].

The above similarities might be accidental coincidence, though the possibility of the one country influencing the other cannot be ruled out. Cultural contact between India and Greece dates back to a period much anterious to Alexnder's invasion (327-26 BC).

9. Tantra and Christianity

According to C. Eliot, there are some parallelisms between Tantric and Christian rituals. Even in the Anglican Chruch, sprinkling of water is an essential part of the ceremony of baptism; this practice is similar to Tāntric *Abhiseka.* The sign of the Christian cross resembles Tantric *nyasa,* according to Woodroffe. Baptism includes a formula similar to Tantric *mantra.* Baptism is supposed to ensure life in heaven, whereas the unbaptised have a dubious future. Similarly, Tantra believes in the attaintment of the spiritual end through physical means. In the Roman Chruch, the rite includes exorcism and the use of salt, oil and lights. This is very much like similar practices in Tantra.

10. Tantra and Jews

Like the followers of Tantra, the adherents of the *Kabbah* doctrine of the Jews believe in the mystic power of letters, magic, amulets, the unity of microcosm and macrocosm, etc. These ideas probably passed from India to Egypt whence they spread about the ninth century over Europe. Indo-European contacts, long before the above date, have been proved.

11. Was Tantra of Foreign Origin ?

India had commercial, cultural and religious contact with many foreign countries, eastern and western, in very remote times.

The relics of Indus Valley Civilisation (C. 3000 B.C.) reveal pottery, etc., which tend to indicate links with Sumeria and Mesopotamia.

India's contact with foreign countries was not a one-way traffic.

There was a give-and-take relation between this country and the foreign lands. Besides trade and commerce, Buddhism was a potent factor fostering extraterritorial contacts. In the realm of art and architecture, India had some links with certain foreign countries.

Among the Asiatic neighbors, India came into contact with China, repository of a very old civilisation, particularly in the post-Buddhistic period, but long before Christ.

That Chinese silk was imported into India, and was very popular is amply borne out by literary references.

Buddhism strengthened the ties between India and China. Contrary to the general impression that Fa-hien was the first Chinese to get himself interested in Buddhism, and to come to India as a place of pilgrimage, several Chinese came to this country before him.

Some Buddhist Sanskrit works, particularly on Tantra, exist only in Chinese translation, the original works being lost.

In connexion with Tantra Beyond India, we have referred to Chinese Taoism and Indian Tantra. The Chinese recognised the Male and Female principles respectively as *Yang* and *Yin* as underlying the creation. This naturally led to the sexual rites. The Chinese recognise *Hisen* (immortality) through certain disciplinary practices which include (1) regulation of respiration, (2) gymnastic technique, (3) sexual technique, (4) alchemical and pharmaceutical technique, etc. These have parallels in Tantra also. For example, the respiratory practice corresponds to *Pranayama,* the gymnastic technique to *hatha-yoga* and *Kāyasādhana.* Alchemical technique has close similarity with Indian Tantric system which produced several works on alchemy. The sexual practice, as we have seen, is a very important factor in Indian Tāntric rites. While Parallelisms do not conclusively prove borrowing on any side, yet the tradition of Chinese influence on Tantra, *Cinacara,* etc. seems to be rendered probable by the above similarities.

Besides China, with many other Asiatic countries India came into contact through trade and commerce as well as Buddhism, e.g. Babylon.

The land of Snow, Tibet, became very familiar to India thanks to the adventures of Sarat Das (1849-1917) who, defying the restrictions imposed by the mighty British Raj, and braving the inhospitable weather and the hazardous mountain route, went over to that country, and wrote an illuminating monograph on it.

Centuries ago, cultural and commercial intercourse began between these two countries. Like China, Tibet also looked upon India, the birthplace of the revered Lord Buddha, as a place of pilgrimage. Many Buddhist scholars of India not only went to Tibet, but also settled there, and wrote many treatises in Sanskrit, especially relating to Tantric Buddhism. The originals of many of such works have been lost; their Tibetan translations survived in the *Tanjur*. Of the galaxy of Indian scholars, who chose Tibet as the land of their scholarly activities, many were from Bengal. Among the Bengali scholars again, the most renowed was Dipankara Srijnana Atisa (980 or 982-1053 or 1054) who, at the importunate request of the then Tibetan ruler, visited (1042) that land for reforming the delinqunt Tibetan society and the degenerated Buddhist religion there. He lived there till his death.

The deep interest of Tibet in India is reflected in Lama Taranatha's (b. 1573) learned *History of Buddhism in India* (1607 or 1608 AD).

There is enough of evidence of close Indo-Egyptian contact since pre-Christian times. The *Chāndogya Upanisad* (viii. 8.5) seems to refer to mummification; perhaps it refers to the Egyptian practice. Egyptian colonies were set up in India and Indian colonies in Egypt. Among other things from India, Indian women were a part of the procession of the Egyptian monarch, Ptolemy. The pleasure-boat of Ptolemy Philopatore (221 B.C.) was decorated with Indian gems. The symbols of a wheel and trident over a grave appear to be mute witness to Indian influence. An Indian idol, discovered at Memphis, testifies to the same influence. An important pointer to this fact is an Indian's dedication[60], to the deity Pan, of a temple of Rhodesia on the desert-route towards the red Sea. Hultzsch informs us that a silver-coin of an Egyptian King, Ptolemy was discovered in a market of Bangalore.

From Pliny we learn that the Egyptian king, Ptolemy II (285-247 B.C.) sent an envoy to an Indian king.

India's contact with foreign countries in Asia, Europe and Africa has been discussed. We shall examine whether or not Tantrism of India was borrowed from external sources.

From what we have seen about Sino-Indian ties, Chinese influence on Indian Tantra is not unlikely.

Woodroffe (Avalon) does not subscribe to the theory that the fundamental principles of Tantra were imported into India from China. The pro-China theorists point out, among other things, that the *Rudrayāmala,* a noted Tantra, mentions China. Buddha (Buddhist doctrine) was established there.

The sage Vasistha is stated to have been initiated to *Pancatattva* by the Buddha himself. The same story occurs in the *Tārātantra* where the sage is stated to have brought home the cult of *Mahācina-kramācāra* providing for the worship of *Mahācinatārā.*

The above story appears, with a little variation, in the *Brahma-yamala* (Patala I).

Apart from the mythical nature of the story, a few points are significant. It should be noted that Vasistha was a Vedic sage. He at first characterises *Cincara* rites as *Vedavahiskrta* (opposed to the Veda). Vasistha's conversion to Tantrism appears to be the symbolical expression of the fusion of Vedism or orthodox Brahmanism and Tantrism.

The reference to Vasistha's performance of Tārā rituals in milacarra, the seat of Kāmākhyā, may hint at Assam as the homeland of Tantra. A Vasisthāsrama near Gauhati seems to confirm this impression. The words TA-RA, RU-D-RA, used in Tantra, are believed to be loan-words from the Chinese language.

Another argument, though not very convincing, in support of Chinese origin, is that the flower *Javā*, regarded as highly suitable in Sakti worship, is called Chinese rose.

There is a work called *Mahācinācāra-tantra.*

China may or may not have been the original homeland of Tantra. The fact, however, remains that Tantric doctrines and rites were widely prevalent, for a long time, in the region called Mahacina. It is identified with Arabia Felix (i.e. Aden) by some, with China by others.

The pro-China theorists put forward some more arguments. The mystic syllables *hrīṃ, krīm,* etc., regarded as so important in Tāntric practices, show the predominance of the nasal sound, a characteristic of the Chinese language[61]. The Tantric diagrams (*Yantra, Mandala*) remind one of the pictorial writing of the Chinese alphabet. A mode of Tantric *Sadhana* is called *Cinacara* which, according to the *Taratantra,* came from Mahacina.

The Female Energies (Yoginis), mentioned in Brahmanical Tantras, include Lāmā[62]. In Tibetan, it is Lhamo or Shedevil. This word has been taken to denote Devi or Sakti. The *Jayadratha-yamala* mentions twenty-four types of Lamas.

The words Dākini, Hākini, Sākini and Lākini,[63] etc., are also exotic, and appear to point to their foreign origin.

The *Sammoha-tantra* mentions that Tantric culture of foreign lands like Bhalika (Balkh), Kirāta, Bhota (Tibet), Cina, Mahācina, Pārasīka (Persia), Airāka (Iraq), Kamboja, Húna, Yavana, Gandhara and Nepala. May be that these countries had some esoteric practices known by Indians as similar to their Tantric practices; borrowing on any side cannot be established.

According to the Tibetan *Pag Sam Jon-Zan,* Buddhist Tantra originated in Uddiyana[64]. According to B. Bhattacharya, Vajrayana Tantra arose in Uddiyāna[65]. This place (also written as Oddiyana, Odryāna) is identified by some with Udyana in or near the Swat Valley, while others place it in Kashgarh. Haraprasad Sastri and some other scholars locate it in Orissa, while others think that it was a part of Bengal.

Lokesh Chandra thinks that Oddiyana was the name of Kanci.

In considering the probability of foreign influence on Tantra, we should think of one thing. Of Kāmarúpa, Púrnagiri, Uddiyana and Jalandhara, as many as three are situated on long roads connecting India with foreign countries. Kamarupa had been a centre of foreign activities from very remote times.

The location of the above *Sākta-Pīthas* may indicate either foreign influence on Tantra or the passing of Tantric ideas to the foreign countries.

Some scholars think that the conception and worship of Sakti is un-Indian. Thus, Tantra is exotic.

H. P. Sastri, on the basis of a verse[66] in the *Kubjīkāmata-tantra*, believed that Tantra was of foreign origin. He thought that the idea of Sakti, the worship of which is the kernel of Tantra, was borrowed from Western Asia from where it was brought by the Magi priests of the Seythians.

Woodroffe is of the opinion that Tantra was imported from ancient Chaldea, the region around which, according to him, was Sākadvipa of Indian tradition[67]. In this connection, it is interesting to note that Goddess Nana-Nina, Nansia-Inanna, who was originally the city-goddess of Urk, was, at a later time, identified with the mother of Attis and the Iranian Anatita. The cult of this Goddess spread to India. Her name is found on the coins of the Kusāna period. Naina Devi of Kulu Valley, Naini Devī of Nainital etc. are instances of the influence of the goddess of the Nana group.

According to a Tibetan tradition, Tāntric principles and practices were introduced by the Buddhist Asanga into India. P. V. Kane does not attach much importance of this tradition based as it is mainly on the *History of Buddhism* by Taranatha (b. 1573 or 1575) who wrote over one thousand years after Asanga.

Some seek to establish the foreign origin of Tantra on the ground that the exalted position, accorded in Tantra to *Guru,* has nothing comparable in the Veda and Purāna. Others rejects this theory on the ground that a high place of honour is given to *Guru* in the *Nirukta* (ii. 4), *Svetasvatara Upanisad* (vi. 18. 23), *Lingapurana,*

Devibhagavata, etc. It may be noted that the *Mahabharata* (present from C. 4th cent. A.D. / mentions *guru* as a highly respectable person.

Towards the end of the 19th cent. and the beginning of the 20th., many people believed that the cult of Mother Goddess originated in Phrygia and spread in different countries. This led B. Bhattacharya to postulate the theory of the foreign origin of Sakti worship[68].

After examining the different views, P. V. Kane concludes that certain mystic practices like *Kulacara, Vamacara* might have been borrowed from outside, but there is no conclusive evidence of Tantra having been borrowed in toto from foreign countries. On the contrary, he thinks that Tantric doctrines migrated to foreign countries, notably China and Tibet. P. C. Bagchi puts forward[69] some evidences of foreign elements in Tantric doctrines.

Against the view that Tantra was borrowed by India from outside, it may be pointed out that, whereas many Sanskrit Tantras were translated into Chinese or Tibetan, there is no evidence of any Tantric work of these places having been translated into Sanskrit.

In discussing the question of Chinese influence on Tantra, we should consider the point of similarity between the Taoism of China and the Tantra of India[70].

The Taoist doctrine revolves round the pivotal concept of *yang* and *yin.* The former is the Male positive power of light and heat, and the latter the Female negative power of darkness. The harmonisation of these two powers is believed to enable and cold. These two underlie everything in life and being man to transcend his physical limits, to reach the spiritual plane to acquire preternatural powers and even to achieve immortality in this very life. For acquiring mudane immorality (*H Sien*), the following practices[71] are necessary:

(i) respiratory exercise, (ii) heliotherapeutic techniques, (iii) gymnastics in the prescribed form, (iv) disciplined sexual intercourse, (v) alchemical and pharmaceutical techniques, (vi) regulated diet.

A comparison of the above with the principles of Tantra clearly

reveals close similarity. Tantric philosophy has the central principles of Siva (Male) and Sakti (Female).

Physical and mental disciplines are ordained in Tantra, too, for acquiring superhuman powers, physical fitness and longevity; in fact, Tantra looks upon the human body as a microcosm so that good health is a *sine qua non* in Tantric Sadhana. The respiratory exercise, advocated in Taoism, has its parallel in Tāntric *prānāyāma.* The heliotherapeutic technique of the former has its Indian counterpart in a series of solar rituals. The gymnastic techniques of Taoism are matched by Tāntric *Hathayoga* and *Kāyasādhana.* Stress on dietary is common to both. The alchemical-pharmaceutical techniques are found in both the systems; in India we have several works on Tantric alchemy. It is significant that, according to tradition, Bhoga (Bogar in Tamil), a Chinese Taoist founded a sect of the South Indian Tantric *Siddhas* (*Sittar* in Tamil) who cultivated alchemy vigorously.

The emphasis on sexual practices is remarkably similar in Taoism and Tāntrism.

The *Sammoha-tantra* states that, in China alone, there are one hundred major Tantras and seven minor Tantras (*Upatantrāni*).

Some scholars[72] have pointed out the similarity of the word Tara, name of an important Tantric goddess, with the name of Astarte or Ishtar or Ashtaroth, the renowned Mother Goddess of Western Asia, though no definite conclusion can be drawn about the influence of one on the other.

In considering foreign influence on Tantra, it deserves notice that, according to the *Sammoha-tantra*, goddess Nila-Sarasvati approved at a place supposed to have been included in Mongolia[73].

It is curious that the ancient religious systems of many countries, especially those systems in which the cult of Mother Goddess played a vital role, reveal beliefs and practices similar, to a great extent, to those in Indian Tantric cults[74]. As instances, we may cite the galli of the Syrian Mother Goddess, Astarte of Hierapolis, the Eleusinian and Phrygian.

Phrygian mysteries, the Dinonysian rites, the Marian secrets, etc. Secret forms of worship, resembling Tāntric rites, prevailed in Phrygia, Syria, Lydia, Cappadocia, Pontus and Galatia, in all these regions the cult of Mother Goddess was popular.

Promiscuous sexual intercourse was a feature of a Greek festival in honour of the goddesses, Demeter and Persephone. The rituals connected with the union of Cybele and Attis, Aphrodite and Adonis, Ishtar and Tammuz, Demeter and Zeus, were marked by sex-rites.

Frazer tells us[75] about the fact that Mother Goddess, symbolising the reproductive energies of nature, was worshipped, under different names, by many peoples of West Asia.

Hogarth describes[76] how pervasive was the worship of Mother Goddess in Asia Minor and around the Mediterranean.

R. P. Chanda points out[77] the similarity of Sakti cult with the modes of worship of the female deity in Asia Minor, Syria.

Foot Notes

1. See *Rudrayamala,* Uttara II, *Kularnava* XI, XII XIII XIV, XVIII, *Pranatosini* II. 2. III.1, VI.4, *Kularnava* XIII *Tantra-raja* I. *Gandharva* VI, XXVI, *Saradatilaka* II, esp. II. 143-44 (Raghava's comm.), *Mahanirvana* X.200-01, XV.139 *Prapancasara* XXXVI,

Krsnananda's *Tantrasara,* p. 3, *Kamakhya-tantra* IV, *Kaulavalinirnaya* X, *Parasuramakalpasutra* X. 75 (Ramesvara's comm).

2. See *Kularnava,* XI, XIV *Rudrayamala,* Uttara, II *Prapancasara* XXXVI. 50, Krsnananda's *Tantrasara* p. 3. *Saradatilaka,* II 745-50, 153 *Tontraraja* I. 23-24, *Rudrayamala,* Uttara II, *Kularnava* XII *Kaulavalinirnaya* X *Parasuramakalpasutra* X.74.

3. See *Pranatosini* II. 4, p. 118, *Kularnava,* XIV.

4. See *Suradatilaka* IV.1 (Raghava's comm), *Pranatosini*-II 5, p. 143, *Saktisamgama,* Kali XI, 29-37.

5. Names of some South Indian ladies, not necessarily Tantric *Sadhikas,* end in—*amba,* e,g, Ramachadramba, Tirumalamba, etc.

6. For details, see *Sastramulak Bharatiya Saktisadhana* (in Bengali), 1st ed., Chap-14.

7. See *Pranatosini.*

8. See Glossary.

9. See *Pranatosini,* II.4.

10. See Glossary.

11. Ibid.

12. W. Crooke in *Jour of Anthropological Institute.* XXVII, p-246.

13. B. Thomson, *The Fizians,* p. 16.

14. B. Spencer and F. Gillen, *Native Tribes of Central Australia,* p. 401.

A.W. Howitt, *Native Tribes of S. E. Australia,* p. 530.

15. H. Webster, *Primitive Secret Societies,* pp. 34-35, 49-66.

16. See Chattopadhyay, *Lokayata,* p. 485ff.; N.N. Bhattacharya, *Ancient Indian Rituals,* pp. 78-80.

17. As described by P. V. Kane.

18. The *Buddhism of Tibet or Lamaism,* 1895, pp. 336-337.

19. IA, vols. xxvi, 1987, pp. 24-25.

20. See P. V. Kane, *Hist. of Dharmsastra,* V. pt. 2, 1962, p. 1129.

21. See A. Coomaraswamy, *Buddha and Gospel of Buddha* for its representation in Ceylon (18th cent. AD) Grunwedel, *Buddhist Art in India.* (Trs. A. C. Gibson), figure 126, B. Bhattacharya, *Buddhist Iconography,* plate XXVIII; N. K. Bhattashali, *Iconography of Buddhist and Brahmanical Sulptures*, plate VIII.

22. See N. K. Bhattashali, *op, cit.,* plates XX, XXI.

23. See P. Shah in *Jour. of Oriental Institute,* vol. vi, No. 1, pp. 1-35.

24. For *Sava-sadhana* according to Bengali writers, see Chapter on Bengal Tantra.

25. See *Kaulavali-nirnaya,* VIII, 76; *Kularnava,* xi, 79, 84, 85; *Tantraja-tantra,* XXXV 6.

26. *Sadhanamata,* II, p. 505.

27. For instance, the *Nitasodasikarnava* (I. 13022) mentions 64 Tantras. See Tantra in the lexicon, *Sabdakalpadruma.* The *Saundarya-lahari,* attributed to Samkara-carya, the great *Advaita* philosopher, also mentions 64 Tantras in verse 31.

28. See Chapter on Kali.

29. Its conception of Sakti is set forth in the following lines (i. 7.42):

tvam saktireva jagatam akhilaprabhava
tvannimittam ca sakalam khalu bhavamatram /
tvam kridase nija-vinirmita-mohajale
natye yatha viharate svakrte natovai //

You, the omnipotent one, are indeed Sakti of the world. You are the cause of everything. You sport in the web of delusion created by you, as an actor in the dramatic representation created by himself.

30. See *Bahvrcopanisad,* p. 62.

31. See *Ency. of Rel. and Ethics,* V, p. 828.

32. *Adonis, Attis Osiris,* p.p. 394-95.

33. *Ibid,* p. 393.

34. *The Mothers,* II, p. 251.

35. *Aschylus and Athens,* pp. 15-16.

36. R. C. Majumdar, *Classical Accounts of India,* p. p. 222-223, 456-458.

37. Watters, *On Yuan Chwang's etc.*, I. p. 330.

38. *Ibid*, II, p. 257.

39. C. A. Sherring, *Western Tibet*, p. 338.

40. *Kamasutra*, Vangavasi ed., p. 358.

41. A. play-fair, the *Garos*, p. p. 80 f.f.

42. P. R. T. Gurdon, *The Khasis*, p. p. 62 f.f.

43. E. Thurston, *Castes and Tribes of Southern India*, V., pp. 294-323; L.K.A.K.Iyer, *Cochin Tribes and Castes*, II, p. 49; K. M. kapadia, *Marriage and Family in India*, pp. 386 f.f.

44. Iyer, *op. cit*, I. pp. 28-29, 76, 98.

Thurston, *op. cit.* II. pp. 66, 296, III, pp. 33, 74, etc.; IV, pp. 350, etc., VII, p. 163; H. V. Nanjundayya and Iyer, *Mysore Tribed and Castes*, II. pp. 3, 7, 108; III, pp. 149, 247, etc., IV, pp. 10, 138, 422.

45. R. V. Russell, *Tribes and Castes of Central Provinces of India*, II. p. 224; III, pp. 1-39, 299, 394, IV, 65, 187, 408.

46. O. R. Ehrenfels, *Mother-right in India*, pp. 18, f.f., 121-129, 201-4.

47. The root *ma* may means to build or to measure.

48. Kalidasa, while referring to the good qualities of a king, says—*prajanam vinayadhanad raksanad bharanadapi sa pita*; for training, protecting and maintaining the subjects, he was their father. (*Raghuvansa*, i. 24).

49. See B. Bhattacharya, Scientific Background of Buddhist Tantras, *IHQ*, xxxii, Nos. 2, 3. For scientific basis of *Kundalini-Yoga*, see G. Krishna, *Biological basis of Religion and Genius* and its intro. by Weizsacker.

50. See G. Krishna, *op. cit.*

51. Spirituous liquor, distilled from the flowers of the *Madhuka* tree or from grapes.

52. See S. K. Chatterjee, *JAS*, I, 1959, p. 180.

53. See *Sadhanamala*, No. 127.

54. *Ibid*, Nos. 123-128.

55. *Ibid*, Nos. 100, 101.

56. See *Bulletin de Ecole Francaise....Orient*, XV, pp. 70-71; B. R. Chatterji, *Indian Cultural Influence in Cambodia*, pp. 273-74.

For influence of Tantra in the Far East, see P. C. Bagchi's *Studies in Tantras*; R. C. Majumdar, *Inscriptions of Kambuja* and *JAS*, 1950. Also

see S. C. Banerji's *Sanskrit Beyond India*, p. 24.

It is interesting to note that some symbols in the natural caverns of Palaeolithic Europe (C. 20,000 B.C.) resemble those still used by the Tantraikas. See P. Rawlinson, *Tantra*, p. 7. See Bergaignna, *Inscription de Campa et der Cambodya*, II, 157, 384, 389-92.

57. See R. C. Majumdar, *Ancient Indian Colonies in the Far East*, II, pp. 2, pp. 102-103.

58. On the topics, see J. Fillizat, *Classical Doctrine of Indian Medicine*, pp. 234-35.

59. See A. Avalon, *Tantraic Texts*, Vol. III.

60. See Charlesworth, *Trade-routes and Commerce of the Roman Empire*, p. 59.

61. See *Matrkabheda-tantra*, Patala 12.

62. See G, Tucci, *JASB* NS, LXXVI, 1930, pp. 55ff. Lama (Tibetan *Bla-ma*) generally denotes scholar. Here, however, it refers to a group of experts who had their own esoteric and mystic practices, It was believed that association with them ensures spiritual progress. These Lamas are also known as *Rupika* (assuming different forms during intercourse with men) and *Cumbika* (Kissing men at the very first meeting). See P. C. Bagchi, *Studies in Tantras*, pp. 49-50.

63. These were originally human females, and later on elevated to the status of divinities. For instance, in Western Tibet, a class of sorcerers and witches, called Lha-K'a, led to the rise of the designation Lakini. Sakini is believed to have been derived from Sakas (Scythian) and Dakini from Dags (people of Dagistan).

64. See P. C. Bagchi, *Studies in the Tantras*, pp. 37-40. Grosset, *In the footsteps of the Buddha*, pp. 109-110; *IHQ*, XI, pp. 142-144; B. Bhattacharya, Intro. to *Buddhist Estoerism*, p. 46.

65. Intro. to Buddhist Esoterism, p. 46. *Sternbach Felicitation Volume*, I, p. 491 ff.

66. *gaccha tvam bhasrate varse adhikarayu sarvatah /*

pithepithe ksetresmin kuru srstimanekadha //

See *Nepal Catalogue*

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67. See A. Avalon, *Mahanirvana Tantra*, 3rd Ed., p. 560.

68. See B. Bhattacharya, *Buddhist Esoterism*, p. 43 2. See H. P.

Sastri, *Notices of Skt. MSS,* 2nd Series, I, XXXII, p. 152; Prof. S.K. Chatterjee, *JAS,* I, 1959, p. 113; S. Levi, *Nepal,* I, p. 346; Woodroffe, *Sakti & Sakta,* 8th ed., p. 123.

69. *Studies in Tantra*, p. p. 45-55. Also see Bagchi in IHQ, vii, 193 f.f.

70. On this question, see S. K. Chatterji in *JAS,* I. 1959, P. 104; 113; Goez in *ABOR,* 36, 1955, p.p. 133ff; J. Needham, *Science and Civilisation in China,* II, *pp. 149-51,* 425-28.

71. See J. Needham, *op. cit.*

72. See N. N. Bhattacharya, *History of Tantraic religion*, p. 104.

73. See our observations in this regard under Tantra Beyond India.

74. See N. N. Bhattacharya's book, *op-cit*, pp. 87ff.

75. See *Adonis Attis Osiris,* pp. 34-35.

76. See *Ency. of Religion and Ethics,* I, p. 147.

77. See *Indo-Aryan Races,* pp. 148-49.

CHAPTER-3

VEDIC ORIGIN OF TANTRIC PRACTICES

THE PLANES OF EXISTENCE

0 Mahābindu (the Absolute Void)

9 Unmanī (superconsciousness - beyond mind) Śiva-tattva

8 Nirvāṇa (Samanā) } Śakti-tattva

7 Vyāpikā (Vyāpinī)

6 Kalā (Śakti) } Creative pulsation of sound and light

5 Nādānta

4 Nāda

3 Rodhinī (Nirodhikā) Subtle energy of sound

2 Ardhacandra (Ardhendu) The half-moon light/subtle energy

1 Bindu (point) Compact mass of energy projecting itself/the two poles: zero and infinity

↑

Higher Levels of Consciousness

ONTOSPHERE	BODY-COSMOS
7 Satyaloka	7 Sahasrāra
6 Tapaloka	6 Ājñā
5 Jñānaloka	5 Viśuddha
4 Maharloka	4 Anāhata
3 Svarloka	3 Maṇipūra
2 Bhuvarloka	2 Svādhisthaña
1 Bhurloka (earth)	1 Mūlādhāra

↑

Emergence from the Unconscious

1 Atala
2 Vitala
3 Sutala
4 Talātala
5 Mahātala
6 Rasātala
7 Pātāla

From below: the seven talas, subterranean regions of the unconscious, from which the Serpent-Power emerges and ascends through the relative worlds, beginning with Bhurloka (earth). According to Kashmir Śaivism, the cosmos reverts through higher levels of consciousness to the AbsoluteVoid, which is the ultimate unified field, the Mahābindu (Śiva-Śakti), the very source and essence of all life

XV *The evolution of the universe from the lowest gross matter to the earth-sphere. Kangra School, c. 18th century gouaché on paper*

XVI *Above the underworld and the earth-sphere, the cosmic energy passes through the planetary and astrological chakras, towards the realm of Pure Experience, the chakras of union and bliss. Kangra School, c. 18th century, gouache on paper*

CHAPTER - 3

Most of the scholars are of the view that the religion of the Tantras is quite distinct from that of the Vedas. Some occult practices prescribed in the Tantras, in particular, are said to be quite opposed to the path prescribed in the Vedas. Some scholars, on the other hand, hold that the Tāntric religion is not different from the Vedic religion. In reality, however, the Tantras are of two types: some are pro-Vedic and some are non-Vedic.[1] Accordingly, the Tāntric practices are also of two types-pro-Vedic and non-Vedic. This position can be supported by the fact that the philosophical ideas and practices found in some Tantras, such as, the *Kúlarnava-Tāntra*, the *Mahdnirvana-Tantra*, the *Prapañca-sara* etc. bear remarkable similarities with those of the Vedas. Some of the Tantras of this group claim to have originated from the Vedas. The *Kulārnava-Tantra* says that the Tāntric path is the essence of the Vedic religion.[2] In the view of Bhāskararaya, the Tantras contain the essence of the *Upanisads*. On the other hand, practices prescribed in some tantras, such as, the *Yoni-Tantra*, the *Kumāri-Tantra*, the *Niruttara-Tantra*, the *Gupta-sādhana-Tantra* etc. seem to be very far from those of the Vedas. Particularly, the practices called Cinācāras or practices of cina, enjoined in some Tantras of this group, are in all probability of non-Vedic origin. Of course, the philosophy behind the practices of the non-Vedic Tantras, is not quite distinct from that of the pro-Vedic Tantras, the only remarkable difference between these two being this that in the non-Vedic Tantras greater concession has been given to the sensual pleasures and feelings of the common human beings,[3] while in the pro-Vedic Tantras greater emphasis has been laid on the restraint of the common human feelings.

The Vedic religion has two principal paths—(i) *Karmakānda* or the path of action which is meant for the preservation and smooth running of society and (ii) *jñāna-kānda* or the path of knowledge which leads men to liberation. The former is the path of *pravrtti* or *bhoga* i.e. enjoyment; the latter is the path of *nivrtti* or *tyāga* i.e.

renunciation. These two paths are thus contradictory to each other. The *karma-kanda* advocates the maintenance of society through actions and wordly enjoyments, while the *jnana-kanda* preaches the renouncement of all the worldly enjoyments for the attainment of liberation, the summum bonum of life. Here the problem is: if liberation is to be attained only through renunciation, will the persons performing actions and living household lives be deprived of liberation? The Tantra comes forward to solve the problem by affiliating *pravrtti* or enjoyment to *nivrtti* or renunciation. It says that *bhoga* or wordly enjoyment also can be directed towards liberation. The *Kulārnava-Tantra* says that in Tantra *bhoga* re-appears in the form of yoga.[4] That means, here *bhoga* is enjoyined not for *bhoga* itself, but for *yoga* or re-union with the Ultimate Reality. For, in Tantra, *bhoga* or enjoyment appears as *bhoga* only out-wardly, while inwardly it is *tyaga* or renunciation. Hence the practices prescribed in the Tantra embrace both the elements of enjoyment and renunciation found in *karma-kānda* and *jñāna-kanda*, respectively. And from a comparative study of the Tāntric and the Vedic practices, it will be seen that most of the Tāntric practices exist in some form or other or, at least, in the form of a seed in the Vedic practices relating either to *karma-kānda* or to *jñāna-kānda*.

The Tāntric practices may broadly be divided into three classes as follows: (1) Some practices are regarded as obligatory or extremely necessary for spiritual uplift and are accepted by people in general with reverence, being neither dreadly nor extremely secret, (2) Some practices are considered as obligatory or highly necessary for the attainment of an enlightened life but are generally looked upon as dreadful or extremely secret. (3) There are still other practices which have little relation or no relation with religion or spiritual uplift and are performed for the fulfilment of some wordly desire or for the gratification of some evil motive.

(1) The first kind of practices include *diksa* or initiation from some *guru* or preceptor, *japa* or muttering of *mantras* or holy words and sentences, *purascarana* or muttering of *mantras* in a great number along with some other performances, *homa* or sacrifice, *asana* or physical posture, *prānayamā* or breath-control, *dhyana* or

meditation, *dharana* or concentration of the mind, *yantra-sādhanā* or practice on symbolical diagrams, and so on. The most important practice of this kind is that of *sat-cakra-bheda* or raising the *kundalini* power lying at the base of the spinal cord to the *brahma-randhra* or *sahasrara* lying at the tope of the same cord. It is held that there are six cakras or meditational centres called *muladhāra, svadhisthana, manipura, anahāta, visuddhā* and *ajna* within the nerve called *susumnā* running through the spinal cord. These six centres lie parallel to the evacuative organ, the generative organ, the nevael, the heart, the throat and the brow, respectively. The duty of a *sādhaka* is to raise the *kundalini-power* lying below *múlādhāra* to *brahma-randhra* or *sahasrāra* through these six meditational centres.

(2) The principal practices of the second type are those performed with *pañca-ma-kāras* or five things having 'm' as the initial letter in their names. These five *ma-kāras* are: *madya* or wine, *mānsa* or meat, *matsya* or fish, *mudrā* or eatables and *maithuna* or sex-enjoyment. *Cakra-sadhana* or practice performed in an assembly of males and females with the five *makaras* in a secret place—preferably in a cemetery—at some dark night is also a practice of this type. The practice with meat necessarily brings with it the performance of *vali* or animal sacrifice including *nara-vali* or the sacrifice of human beings. Other practices of this type are: *svagatra-rudhira-mānsa-sādhanā* or the practice of offering blood and flesh out of one's own body, *cita-sādhanā* or practice with the help of the funeral pyre, *sava-sādhanā* or the practice of meditation by sitting on a dead body in a secret place—preferably in a cemetery—at dark night, *munda-sādhanā* or practice to be performed by sitting on three or five heads of men or of different animals including one of man, and so on.

(3) Practices of the third type consist mainly of the *sat-karmans* or six kinds of occult practices called *abhicāras*. These are: sānti or practices for the cure of some disease or for warding off some evils, *vasikarama* or practices for enchanting or overpowering some person, *stambhana* or practices for barring the fruition of some event, *vidvesana* or practices for creating an inimical relation between persons, *ucatana* or practices for creating imbalance in

some one's mind and *marana* or practices for killing some person.

Let us now see how far these practices can be traced to the Vedic literature.

1. Dīksā or initiation from some guru or preceptor is an essential sacrament of the Vedic tradition. In the *Aitareya Brahmana* (Ch.1) and the *Taittiriya Àranyaka* (Ch. 2) we find detailed descriptions of the rite of initiation or *diksaniyesti*. The *Chāndogya Up.* says that it is only a man who acquires proper knowledge from an acarya or preceptor that can repell his ignorance about the self or Brahmans. *Japa* or muttering of *mantras* and *purascarana* or muttering of *mantras* in a great number are but improvements over *svadhyaya* or regular study of the Vedas. That *homas* were regular and obligatory performances of the Vedic people does not require any detail. The Vedic people had to perform the rite of *agnihotra* daily, in which they had to offer milk to the fire called *garhapatya*. Besides, there were *homas* of numerans types.

Practices like *āsana, prānāyāma, dhyāna* or *nididhyāsana*, dhāranā etc. were quite familiar to the Upanisadic way of spiritual life. The *Upanisads* say that meditation should be performed by sitting and keeping the chest, neck and head straight.[6] In a number of places of the *Upanisads*, we find references to *prāna* and *apāna*, the knowledge of which is essential for *prānayāma* or breath-control. The *Chāndogya Up.* (1.2) and the *Brhadāranyaka Up.* (1.3) have shown in detail the superiority of *prana* over all the sense-organs. The five kinds of *prāna* or vital air are mentioned in the *Prasna Up.* (3.5). *Prānāyāma* is clearly referred to in the *Katha Up.* (2.2.3) and the *Svetasvatara Up.* (2.9).[17] *Dhyana* or meditation and *dharana* or contentration of the mind were the principal practices of the Upanisadic sages. The well-known passage of the *Brhadaranyaka Up., srotavyo mantavyo nididhyāsitavyah* (2.4.5), clearly ordains the practice of mediation. In the later Upanisads like the *Yogasikha*, the *Yoga-cudamani* etc. there are plenty references to *asana, pranayama, dhyoāna, dhāranā* etc.

Though the Tāntric mono-syllabic *mantras* or sounds called *vijas* seem outwardly to be meaningless, much importance is attached

to them. Taces of such mono-syllabic *mantras* are found in the Vedas. The use of '*phat*' is probably mentioned in the *RV* and is clearly found in the *Vājasaneyi-Samhitā* (7.3).[8] The *Taittiriya-Aranyaka* (4.27) mentions a distinct charm consisting of the sounds '*khat*', '*phat*' and '*kat*'.[9] The Tantric method of symbolising spiritual principles through some letters of the alphabet can clearly be traced to the *hinkāropāsanā* and *aumkāro-pāsanā* of the *Chāndogya Up.* (1.1), and the *Àsvalāyana Srauta -sútra* (1.1).[10]

The practice of worshipping *yantras* or symbolical diagrams may be traced to the *AV* and the *Taittiriya Àranyaka*. The design of the sacrificial altar described in different *Brāhmanas, Àranyakas* and *Súlva-sútras* also might have contributed to the formation of the idea of the symbolical diagrams of the Tāntric practices. Laksmidhara, while commenting on *Soundarya-lahari* (32), quotes some passages from the *Taittiriya-Brāhmana* and the *Taittiriya-Aranyaka* and explains them as referring to the Sri vidya of Tantra. Swami Visnutirtha also quotes some passages from the "Saubhagyakanda" of the *AV* to show that the idea of Srī vidyā alongwith that of symbolical diagrams is traceable in the *AV*.

The most important practice of tantra, Yoga, Vaisnavism, Advaita-Vedānta etc. is that of *sat-cakra-bheda*. In short, all other practices of these schools are meant for this *sat-cakra-bheda*. It is generally opined that this practice originated in the school of Tantra where from it was borrowed later by the other schools. But a study of the Upanisadic literature shows that the idea of the *cakras* or meditational centres and the nerve *susumna* within which the *cakras* are said to exist was already there in the *Upanisads*. The *Katha Up.* (2.1 12,2.3.17) and the *Svetasvatara Up.* (3.13) say that the Highest Purusa exists in the lotus of the heart in the shape of the thumb. The *Chandogya Up.* (8.1.1) and the *Kaivalya Up.* (1.6) refer to the *hrtpundarika* or heart-lotus.[12] The *Katha Up.* (2.3.16) refers to a nerve originating from the heart and extending up to the tope of the head, which is noting but the nerve susumna. Further, the same *Up.* (2.2.1) describes the body as having eleven gates which certainly include— besides the nine well-known passages of two ears, two eyes etc.—*múlādhāra* and *brahma-randhra*, the passages at the

base and at the top respectively, of the nerve *susumna*.[13] The *AV* describes the body as a city having eight *cakras* or circles and nine gates. Here 'eight *cakras*' probably include besides the six well-known *cakras—sahasrara* lying at the tope of the head and *lalan-cakra* lying between *ajna* and *sahasrara*.[14] Again, the *AV* states that the spinal cord contains thirty-six *aksaras* or letters.[15] This corresponds to the Tantric idea of placing the *aksaras* to the different *cakras* of the spinal cord. In the well-known simile of two birds resting on the same tree, the bird free from all sorrows represents Brahman staying in *brahma-randhra* or *sahasrara*, and the bird subjected to sorrows stands for the jiva lying at the base of the spinal cord.[16] The tree described as '*urdhva-mulovak-sakha*' (*Katha*,2.3.1) i.e. as having its roots above and the branches below, refers to the nerve *susumna*; for at the tope of the nerve exists Brahman and in its lower parts lie the principles of life. Further, the series of creation found in the Samkhya-Yoga system corresponds to the different *cakras*. The space between sahasrāra and the ājñā *cakra* lying parallel to the brow accomodates the categories from *prakrti* to *ahamkara*, while the cakras of V*isuddha, anahata, manipura, svadhisthana* and *muladhara* lying at the throat, the heart, the navel, the generative organ and the evacuative organ, respectively, correspond to the categories of ether, air, fire, water and earth, respectively. The *Chandogya Up.* (5.16) describes the generative organ as a place of water.[17] The *Yoga-súta* of Patañjali refers to the *nabhi-cakra* or navel centre, *hrdaya* or heart, *kanthakupa* or throat and *murdha-jyotis* or *brahma-randhra*.[18] The *Yoga-sāstra* of Dattatreya discusses in clear terms the position of the nerve *susumnā* and the *cakras* lying within it.[19] The later *Upanisads* like the *Kaivalya*, the *Yoga-sīkha*, the *Yoga-cúdāmani* etc. deal in detail with the nerve *susumnā* and the *cakras*. From all these, we can conclude with certainty that the idea of the nerve *susumnā* and the *cakras* was there in the Vedic tradition.

2. Of the secret and dreadful practices of Tantra, the most common and remarkable practices are those performed with the five *ma-karas*. Of them, *mudrā* or the practice of offering cooked rice and vegetable etc. to the Mother and taking the same after

wards is not at all an element of secrecy or censure. This practice of *mudrā* may be traced to the Vedic practice of offering purodasa, a kind of cake, to the gods and eating the remains of it.

In the Vedic soma-sacrifices, the sacrifices used to offer the juice of *soma*-creeper to the gods and take the same after the offering. This soma-juice was a kind of liquor, as it is clearly understood from the behaviours of the gods and the scarifiers after drinking it (RV 2.19.1) *Soma* was very much favourite to Indra who become intoxicated by drinking it, and, accordingly, he was very often called *somapa* or *soma*-drinker, The *Satapatha Brāhmana* (5.4.5.19) says that spirituous liquor was offered to Indra, Asvina and Sarasvati in the *Sautramani* sacrifice. *Soma* sacrifice, *soma*-juice was extricated three times a day-in the morning, in the noon and in the evening and was offered to gods. Particularly, in the *atirātra* type of *soma*-sacrifice. *Soma* was used in large quantity at night. Thus, the Tāntric practice with wine was a very common element of the Vedic rites.

Animal-sacrifice or *pasu-yāga* was also a very common performance of the Vedic people. In the Brāhmanic literature, there are detailed descriptions of the killing of animals in the animal-sacrifice. In this sacrifice, a spot was demarcated for killing animals, where a *yúpa* or wooden-frame for binding the animals was kept fixed. After chopping off the head of an animal there, the *vapā* or fat of the animal was taken out of its abdomen. It was then cleansed, cooked in an earthen jar and offered to the gods, after which it was taken by the scarifiers. Animals commonly killed in animal-sacrifices were rams and goats. In horse-sacrifices, horses along with a number of wild and domestic animals were killed. *Vrsabhas* or bulls also were probably killed in some sacrifices. According to some, human beings were also killed in the sacrifices of *purusamedha* and *sarva-medha*, while according to others, human beings were simply offered alive and not killed.[20] In any case, there should be no doubt that the Tāntric practice of human sacrifice or *nara-vali* has its root in the Vedic sacrifices of of purusa-medha and sarva-medha.

The role of sex-elements in connection with religious rites is

also found in the Vedic literature. In the description of goddess Usas, there are elements which are prone to arouse sex-feelings. In the *Vājasaneyi-Samhitā* of the *Yajur-Veda,* there occurs a hymn (23.22-31) which seems to indicate that sexual union was employed for the promotion of agricultural products. The description of the horse-sacrifice occurring in the *Satapatha Brāhmana* (1.1,18,20,21) bears some sex elements. The description goes thus: The horse to be sacrificed is covered with a garment and slain. The queens go round it thrice from left to right and thrice from right to left. The chief queen goes near the horse. The queen and the horse are then covered with a garment and are given to lie together. In the meantime, the priest, the maidens and other queens indulge in vulgar and sexual talks. This part of the horse-sacrifice has thus a clear reference to sex and hence may be interpreted as having something to do with the fertility-cult.[21] Further, in the *Satapatha Brahmana* we come across numerous passage in which sexual union is identified with sacrifice (2,4.421; 2.51.11,5.13.19; 5.2.5.8;6.3.30;6.3.3.38;7.5.1.6). The *Altareya-Àranyaka* (2.1.1; 2.3.7) also refers to sex-element when it describes seed and woman-blood as Aditya and Agni, respectively.[22]

In a number of Upanisadic passages, woman is conceived as the sacrificial fire, her lower private portion as the sacrificial wood, the generative organ as the flame, and so on (Ch.Up.5.18.1-22,Br.Up.6.2.13). The *Brhadāranyaka* Up.(6.4.3) describes the lower private part of woman as the sacrificial altar and the smaller parts of the same as representing different parts or materials of sacrifice. It is added that one who remembers this during copulation gets the result of the vajapeya-sacrifice. This means that sex-enjoyment should be regarded as a sacrifice and that it should be done without any attachment. In the "Vāmadeva-upāsanā" of the *Chandogya* Up.(2.13.1-2), it is said that the sign made by a man to a woman is him-kara (the sound 'him'), his lying with her is *udgitha* (the sound *'aum'*) his facing towards her is *pratihara* (inspiration) and so on.[23] The *Taittiriya* Up. and the Taittiriya Àranyaka say that Prajapati in the form of immortal bliss exists in the generative organ.[24] The *Brhadāranyaka* Up. also says that all the elements of bliss culminate in the bliss

of the generative organ.[25]

Thus, all the elements of the Tāntric practices with the five *makāras* can be traced to the sacrificial rites of the Vedas and the philosophical discourses of the *Upanisads*.

The Tāntric practice of the offering of blood and flesh by the sādhaka out of his own body might have developed from the idea of self-immolation found in sarva-yajña or from the Vedic idea that the yajamāna or sacrificer is to be looked upon as the pasu or animal to be sacrificed. Though the Tāntric practices of citā-sādhanā, sava-sādhanā and munda-sādhanā cannot be directly traced to the Vedic tradition, they seem to be later developments of some or the other Vedic rites.

The Tāntric practices of *sat-karma* or six kinds of *abhicaras* or magical rites are explicitly dealt with in the Vedic literature as follows:

Sānti: the RV deals with spells for curing diseases (10.162) and prescribes antidotes for poison (1.191;7.50. In the AV, we find numerous spells for curing diseases imagined as demons (5.2.2). Further, in this *Veda* we find a number of hymns called *paustikani* by which one could gain happiness and avoid danger. There are also hymns called *sammanasya* by which peace and harmony of a family could be brought and unity between husband and wife could be restored. The use of protective amulets is seen to be very popular at the time of the AV.

Vasīkarana: The *Taittirliya-Samithirā* (2.3.1) prescribes sāmgrahani mantras by which a person could be won over and prominent or powerful persons and unruly wives could be tamed. The *Taittiriya-Brāhmana* (2.3..10) says that Sita tried to win soma through sorcery. In the AV, there are numerous spells by which a husband or lover could attract his wife or beloved towards him (3.25.1-2). In the same way, spells are found which could be used by a lady to win over the heart of some man. We come across some across some formulas also by which one could appease the wrath of a great master or gain prominence in an assembly.

Stambhana: In the AV, we meet with wild charms by which a woman could be made barren or a man could be robbed of his generative power. In the *ābhicārika* hymns of the *AV*, there are also magic formulas to foil the magical acts of some enemy.

Vidvesana: In the RV. we find spells or practices for removing co-wives (10,145,159), as is clarified in the *Àpastamba- Grhyasútra* (10.5-8.9. In the AV also, there are spells which could be applied by a woman to oust her rivals.

Ucātana : In the AV we see spells coming under the class called stri-karmāni by which one could create love intrigues and disturbances in a married life, There also spells which are said to be capable of making some person insane. Again, we come across spells for inflaming the love of some woman (*Kausikasukta,* 35-28).

Mārana: In the *Vājasaneyī-Samhita* (7.3), the *Kātyāyana Srayta-sútra* (9.4, 39) and the *Taittiriya-Àranyajka* (4.27), there are charms against demons. In the ābhicarika-hymns of the AV, we find charms by which enemies could by destroyed.

From the above, it is seen that almost all the elements of the Tāntric practices can be traced to the Vedic literature, and, hence, they must be regarded as originating from the Vedas. According to the traditional view also, the Tantras developed from the "Saubhāgya-kānda" of the *AV*. The *kālikulārnava-Tantra* clearly focuses this tradition when it starts the discourse as; "Now Devi says in the *Àtharvana Samhita*". The *Rudra-Yāmaḷa* (Ch.17) also refers to Mahādevi as Atharava-Vedasakhini. The *Yāntra-cintamani,* a Tantra-work by Dāmodara, is eulogised as containing the essence of the *AV*. Further, the *Kulārnava-Tantra* describes the path of Tantra called Kulamārga as the essence of Vedas. In the view of Bhāskarāya, the *Tāntras* marks a continuation of the Upanisadic section of the *Vedas*.[27] Accordingly, the Tāntric *Upanisaḍs* are supposed to maintain a direct relation between the Vedas and the *Tantras*. All these views go in favour of the result of our foregoing study that the Tantric practices have got their origin in the Vedas.

Foot Notes

1. *vide* U. K. Das's "Upakramanikā" to the *Kulārnava—Tantra*, p. 4

2. mathitvā jnāna-manthena vedagama-mahārnavam. Sāra-dharmo mayā devi kula-dharmah samuddhrtah—Kulārnava-Tantra, 2.10; tasmād vedātmakam sastram viddhi kaulātmakam priyc—ibid, 2.86.

3. vide Yoni-Tantra, Chs. 5 and 7; Nila-Tantra, Ch. 11; Kumāri-Tantra, Ch. 6 and Gupta-sādhana-Tantra Ch. 4.

4. yoga-bhogātmakam kaulam—Kularnava-Tantra, 2.24; yogo bhogāyate—ibid, 2.25.

5. ācāryavān puruso veda—Chāndogya Up., 6.14.2.

6. sukhāsanasthah sucih sama-grivā-sirah-sarirah —Kaivalya Up, 1.5: trir-unnatam sthāpya samam sariram hrdindriyani manasa sanni-vesya—Svetāsvatara Up, 2.8.

7. pāyúpsthe' panam—Prasna Up, 3.5; athaikayordhva udānam—ibid, 3.7; úrdhvam prānam unnayaty-apānam pratyagasyati—Katha Up, 2.23; prānān prapidyeha samyukta-cestah—Svetasvatara Up, 2.9.

8. phat prānāva tva vyānaya tvā—Vajasaneyi-Samhitā, 7.3.

9. khat-phad-jahi, chindhi bhindhi handhi kat—*Taittiriya Āranyaka*, 7.27.

10. aum-ity-etad-aksaram-udgitham upāsita—Chāndogya Up, 1.1.1; see ibid, 1.12-13.

11. puram hantri-mukham visva-mātr-rave rekha svara-madhyam tadesa, brhat-tithir disa pañca ca nityā sasodasikam puramadhyam vibharti—quoted by Svami Visnutirtha in *Saundarya-lahari*, p. 334.

12. angustha-mātrah pujruso madhya ātmani tisthati—*Katha Up*, 2.1.12; angustha-matrah puruso ntaratmā sada janānām hrdaye sannivistah—*Svetasvatara Up*, 3.13; brahmapure daharam pundarikam—*Chandogya Up*, 8. 1.1; hrt-pundrikam virajam visuddham—*Kaivalya Up*, 1.6.

13. satam caikā ca hrdayasya nādyas tāsām múrdhānam abhinihirtakā—*Katha Up*, 2.3.16; puram ekādasa dvaram—*ibid*, 2.2.1.

14. asta-cakrā nava-dvāra—*Atharva-Veda*, 10.2.

15. brhatih kikasāh—*ibid*, 9. 12.

16. dva suparnā sayujā sakhāyā samānam vrksam parisasvajate. tayor anyah pippalam svadv-atty-anasnann-anyo abhicakasiti—*Mundaka Up*, 3. 1.1.

17. *vide Chandogya Up*, 5.16 and Sañkara's comt. on it.

18. nabhi-cakre kaya-vyuha-sthanam—*Yoga-sutram* 3.29; hrdaye citta-samvit—*ibid*, 3.34; kantha-kupe ksut-pipasanivrttih—*ibid*, 3.30; murdha-jyotisi siddha-darsanam—*ibid*, 3.32.

19. *vide Dattātreya Yoga-sāstra* verses 107-118.

20. *vide* Cinva-Svami, *Yajña-tattva-prakāsa*, pp. 38-39, 108-122.

21. puruse he vā ayam adityo garbho bhavati yad-etad rajah—*Aitareya Aranyaka*, 2. 1. 1.

22. A. B. Keith, *Religion and Philosophy of the Vedas and the Upanisads*, p. 345.

23. upamantrayate sa hinkaro, jnapayate sa prastavah, striyāsaha sete sa udgithah, prati strim saha sete sa pratiharah—*Chāndogya Up*, 2. 13.1.

24. prajāpatir amrtānanda ity-upasthe—*Taittiriya Up*, 3. 11. 3.

25. sarvesam anandanam upastha ekayanam—*Brhadaranyaka Up*, 2.4.11; ekaki na ramate sa dvitiyam aicchar—*ibid*, 1.4.3; see *ibid*, 6.4.3-.

26. sarvabhyo va esa devatabhya atmanam alabhate....tad-devatabhyo yajāmana atmanam niskrinite—*Aitareya Brahmana*, 6.3; avadhnan purusam pasum—*Atharva-Veda*, 19. 1.7. 10 and *Taittiriya Aranyaka*, 3. 12. 35.

27. tantrānam upanisac-chesatvat—Bhāskararāya's comt. on *Nitya-sodasikarnava*, 1.22.

CHAPTER-4

THE FOUNDATIONAL PRACTICES OF VAJRAYANA: A SUMMARY OF THE ESSENTIAL POINTS

Dr. Yutang Lin

CHAPTER - 4

1. Foreword

All schools of Vajrayana teach certain foundational or preliminary practices (Ngondro) that enable practitioners to settle their minds in the Dharma, to remove karmic hindrances, and to increase merits and wisdom. Thereby novices will be able to make smoother progress on the path. Tantric teachings should be learned from authentic lineage teachers, hence the foundational practices are to be conducted as taught by a tantric teacher.

Nowadays Vajrayana Buddhism has propagated widely, and many practitioners are able to receive teachings of different lineages from various tantric teachers. Many teachings of the major traditions have also been published and are available in bookstores. As a result, we can learn from many sources to deepen our understanding of the theoretical aspects of the Dharma, and then digest and assimilate them into a correct view, so as to direct us on the path of practice.

I will report in this work the main points of my findings and understanding of the foundational practices so as to provide a practice manual for Dharma friends' references.

2. General Overview

There are two categories of foundational practices: common and uncommon. The former ones are condensed teachings derived from the common principles of Hinayana, Mahayana and Vajrayana, and are organized in a systematic way. Practitioners should begin by contemplating on these reasonings so as to develop a guiding thought toward diligent practice. The uncommon foundational practices are teachings specific to Vajrayana Buddhism, and their main purpose is to eliminate karmic hindrances and increase merits and wisdom.

A. Common foundational practices.

Traditional teachings

They are classified into six points:

(1) Recognize the rarity of the opportunity to practice the Dharma
(2) Remember the impermanence of life
(3) Observe the suffering of all sentient beings in the six realms
(4) Believe in the law of Karma
(5) Understand the superiority of the path to liberation
(6) Rely on a qualified spiritual guide.

The above classification is in accordance with the teachings of Nyingma tradition, while the Kagyu tradition lists only the first four. It is not enough just to understand these teachings. One must have thoroughly contemplated on them in concentration meditation so as to solidify them into central guiding thoughts. Only then would one be able to renounce worldly engagements and continue to practice diligently without regress.

B. My proposed reorganization

i. *Understand thoroughly the law of Causation*

Causation is a fundamental universal law. There are two aspects of this fundamental law: certainty and cultivatability. There is a definite linkage between cause and effect, so one is unable to avoid the effect after committing certain action; this explains the reason of transmigration in the six realms (Samsara). Nevertheless, it is also possible to work on certain causes to induce certain effects, and this is the cultivatability of causes and effects. Therefore, it is possible to cultivate the fruit of liberation.

ii. *Observe the suffering of cyclic existence (Samsara)*

Suffering pervades in all six realms of sentient beings. Since beginningless time, sentient beings have been trapped deeply in cyclic existence but cannot get out. Therefore, cyclic existence as a grand collection of all sufferings is an inconceivable extreme suffering.

iii. ***Comprehend the joy that is free from suffering***

The root of cyclic existence is the attachment to self. If the attachment to self is completely eliminated, one would be able to escape from cyclic existence. In order to attain the ultimate accomplishment of Buddhahood, one would need to eliminate also the attachment to all phenomena. Although we cannot yet experience the result of liberation, we can find out the reasons for achieving the joy of Nirvana.

A detailed explanation of this item should include the distinction among Arhat, Pratyeka-buddha, Bodhisattva and Buddha, as well as the Bodhicitta of Will, of Conduct, and of Victorious Significance.

iv. ***Practice the Dharma toward liberation***

Who would not want to leave Samsara upon observing its sufferings? Who would not want to attain liberation upon understanding its joy? According to the law of Causation, we should cultivate causes of liberation in order to obtain such a result. All other religions and philosophies are still within Samsara because they do not understand the cause, path and result of liberation. Therefore, only the Three Jewels (Buddha, Dharma, and Sangha (monastic community)) are our ultimate refuge. After taking the refuge, we should practice according to the teachings in order to realize the fruition of liberation and ultimate joy.

v. ***Treasure the opportunity to practice the Dharma***

The human body that has the opportunity to practice the Dharma is very rare, so one should use it well. All things in life are impermanent. Sickness, aging, and death could arrive in any moment, and then one would either be pulled away from Dharma practice or fall back into the wheel of Samara. We can only hope to transcend Samsara by renouncing worldly engagements and practice diligently. Furthermore, once the fruit is realized, we would then be able to turn energetically the wheel of Dharma and bring salvation to all sorts of sentient beings. How joyful would that be!

3. A comparison of traditional teaching and my reorganization

My reorganized system is based on the traditional teaching and embraces it entirely. "Treasure the opportunity to practice the Dharma" follows from "Recognize the rarity of the opportunity to practice the Dharma" and "Remember the impermanence of life." "Observe the suffering of cyclic existence" includes not only "Observe the suffering of all sentient beings in the six realms," but also the grand suffering of infinite beings trapped in Samara for infinite time and not being able to get out. "Understand thoroughly the law of Causation" help explain cyclic existence as results of Karma, and thereby promote "Believe in the law of Karma" on the one hand, and, on the other hand, explains the possibility to achieve liberation, and thereby causing people to endeavor toward that goal. "Comprehend the joy that is free from suffering" is in fact the substance of "Understand the superiority of the path to liberation." "Rely on a qualified spiritual guide" is included in the first step of "Practice the Dharma toward liberation," i.e., taking refuge. That explains how my reorganized system can include all of the traditional teaching.

The flow of reasoning along the traditional six points is as follows: Opportunities to practice the Dharma in this human life are rare and could easily be lost. Once this life is lost, one would be driven by Karma and thus drifts again in cyclic existence. Within cyclic existence, all the six classes of beings suffer; and the ultimate joy can be attained only through transcendence from cyclic existence. In order to practice the Dharma toward liberation without going astray, one must rely on a qualified spiritual guide. The steps of reasoning in brief are: a) treasure the opportunity to practice the Dharma, b) weary of suffering and aspire toward joy, c) taking refuge and begin to practice the Dharma.The steps of reasoning according to my reorganized points are: a) immutable law of Causation, b) divergent paths to suffering and joy, c) select the joyful path and begin to practice the Dharma.

In the traditional teaching, the steps of reasoning would be more cogent if they are reordered as follows: a) weary of suffering

and aspire toward joy, b) treasure the opportunity to practice the Dharma, c) taking refuge and begin to practice the Dharma. Thus, the six points would be rearranged as: 1) Observe the suffering of all sentient beings in the six realms, 2) Believe in the law of Karma, 3) Understand the superiority of the path to liberation, 4) Recognize the rarity of the opportunity to practice the Dharma, 5) Remember the impermanence of life, 6) Rely on a qualified spiritual guide. Please take the suggestion above into consideration.

As to the five points organized by me, first of all, the well-accepted law of Causation is refered to, then the two paths to suffering and joy are described. Both these paths can be explained in terms of Causation: Samsara is based on Karma, and Karma is the causal relationship among ignorance, activities, and their results. The possibility of liberation is based on the cultivatability of results, and the means to liberation is to eliminate the root cause of suffering. We would undoubtedly choose the joyful path after understanding the two divergent paths of suffering and joy. However, according to the law of Causation, we need to cultivate causes for joyful fruits. Therefore, we need to practice the Dharma. The above reasoning is already sufficient to demonstrate the need to practice the Dharma. However, lest beginners would become lazy or procrastinate, based on the consideration of time, a reminder is added as to the rarity of the opportunity to practice the Dharma. With that in mind, those who have not started to practice the Dharma would start immediately, and those who have already started to practice would persevere with diligence, and never regress. Perfection of the conditions for practicing the Dharma is still within the scope of the law of Causation. A schematic representation is given below to demonstrate the structure of this argument in a glance:

It is worth mentioning, in passing, that within the above scheme of argument, if "Understand thoroughly the law of Causation" is replaced with "Understand thoroughly the theory of Dependent Origination," and Dependent Origination is interpreted as that of Karma, Alaya (the Eighth Consciousness), Tathata (Ultimate-Suchness) or Dharmadhatu, then the resulting arguments will all hold, even

though the intents are all different. However, the explanation of the linkages would be more complicated. Furthermore, as beginners would seldom be familiar with the various kinds of Dependent Origination, it would be unsuitable for inclusion in foundational practices. Using the law of Causation as a basis, the logic and reasoning can be clearly understood and accepted by a wide audience.

4. Compatibility between my system and principles of exoteric vehicles

The follow table shows how my system fits into the main principles of Hinayana and Mahayana:

The Four Noble
Truth
Three Seals of the
Dharma
Bodhicitta
Six Paramita
Understand thoroughly the
law of Causation
Collection

Path
All phenomena are
without self
Will

Conduct
Ethics
Observe the suffering of
Samsara
Suffering
All phenomena are
impermanent
Will
Almsgiving

Comprehend the joy that is
free from suffering
Cessation
Nirvana is peaceful
Victorious
Significance
Wisdom
Practice the Dharma toward
liberation
Path
All phenomena are
without self
Conduct
Tolerance
Meditation
Treasure the opportunity to
practice the Dharma
Path
All phenomena are
impermanent
Conduct
Diligence

Uncommon foundational practices

All Vajrayana schools of Buddhism in Tibet have their requirements for uncommon foundational practices. Those are usually called the Four Foundational Practices or Four Preliminary Practices (Ngondro) and constitute basic trainings prior to practicing any Highest Yoga Tantra (Anuttara Tantra) practice. The various schools have not exactly the same items of Foundational Practices. Even when the names of the items are the same, the details in content and the quantity required may vary. In general, the Four Foundational Practices amount to 100,000 (or 111,111) repetitions of each of the following four practices:

(1) Taking fourfold refuge, usually including 100,000 great prostrations

and 100,000 repetitions of the stanza of Generating Bodhicitta

(2) Hundred Syllable Mantra (Vajrasattva Purification Practice)

(3) Mandala Offering, usually the seven-offerings Mandala

(4) Supplication prayer to lineage Gurus (Guru Yoga), may include mantras of lineage patriarchs.

i. *Functions of the Four Foundational Practices*

The main function of the Four Foundational Practices is to purify negative Karma and to accumulate merits so that the practitioner will have sufficient resources to engage in practice without encountering obstacles and hindrances. Speaking in the given sequence: the foundation of faith is developed through taking refuge, generating Bodhicitta and doing prostration; the Karmic hindrances are purified through the Vajrasattva Purification Practice; wisdom and merits are accumulated through offering of Mandala; and lineage blessings are received through practicing Guru Yoga. Going one step further, each foundational practice may be liken to pouring pure water into a cup of muddy water. With perseverance, the water in the cup will eventually become all pure. Therefore, each foundational practice contains all four aspects of: a) refuge and faith, b) receiving blessings, c) purifying negative Karma, and d) increasing merits. Viewing in their entirety, all four foundational practices are mutually complementary in preparing the practitioner to become a crude model of a Dharma instrument.

ii. *Supplementary guidance of precepts*

Using the analogy above of pouring pure water into a cup of muddy water, we can understand that, in order to obtain full benefits of the Four Foundational Practices, a practitioner also needs to prevent negative deeds, just as not adding any more muddy water and preventing the cup from leaking. Therefore, it is also necessary to take precepts and learn about proper conduct from the Guru. In general, the main precepts at this stage are: five precepts, ten virtues, Bodhisattva's vows, Tantric root precepts, fifty stanzas on attending the Guru.

iii. *Relationship among the Four Foundational Practices*

This topic can be understood through the explanation given in the Functions of the Four Foundational Practices above. The following figure is added as a supplementary explanation:

The above figure looks like a double vajra; each of its four ends also contains a small double vajra. The four cardinal directions are traditionally associated with the four tantric activities of pacifying (East), increasing (South), attracting West), and subduing (North) respectively. Traditionally the four directions are assigned on a map with East to the bottom and then South, West and North are assigned clockwise in the given order to the remaining cardinal directions. Arranging the Four Foundational Practices according to their affinity with those tantric activities, the names of the four practices are filled into the centers of the four small vajras in the order of: Taking refuge (R), Mandala offering (M), Guru Yoga (G), and Vajrasattva purification (V). Each practice in turn contains four functions which are indicated in the four directions of each small vajra by F (Immovable Faith), I (Increasing Merits and Wisdom), B (Blessing from Guru and Lineage), and P (Purifying Karmic Hindrances). At the center of the large vajra is the practitioner who pulls together all these activities and functions through diligent practices. Each end of the large vajra is connected to the center by two straight lines representing the parallel use of emptiness wisdom and skillful means in the practices.

In summary, the relationships of the Four Foundational Practices are: each practice includes the effects of all four, and all four practices together complete the functions of each practice.

iv. *Relationship with practices that precede or succeed the foundational ones.*

The exoteric practices are skillful means in the position of cause, therefore the Paths of Accumulation and Preparation take one Asamkhyeya-Kalpa to complete. The Four Foundational Practices belong to Vajrayana which consists of skillful means in the position of consequence. When the Foundational Practices are properly carried

out, the Accumulations can be perfected within a few years. This is the distinctive point of their superiority.

The common foundations are practices to develop foundations for a correct view; the uncommon foundations are the first steps of practice based on the correct view.

After completion of the Four Foundational Practices, one can progress further to the Development Stage practices and then the Perfection Stage ones. In fact, the Four Foundational Practices already include certain visualizations of the Development and the Perfection Stages, such as visualizing the bestowal of empowerment by the Guru and the union of Vajrasattva Father and Mother. However, those visualizations have been simplified to cater for the novices. The practice of great prostrations can straighten one's channels, thus laying a foundation for smoother wind and channel development in the Perfection Stage. Within refuge taking, Gelugpas also include the Nine Receptions of Buddha Wind, while the Nyingmapas sometimes include inhaling Karmic air of sentient beings and exhaling virtuous air to benefit sentient beings in order to cultivate Bodhicitta. Both of these are preparations for wind practices of the Perfection Stage.

v. *Sequences of practicing the Four Foundational Practices*

a. *Complete 100,000 times of one practice before proceeding to another*

The sequence of these practices varies with each school. Guru Yoga is the first one for the Gelugpas, and yet the final one for the Nyingmapas and the Kagyupas. The most common sequence is the one listed above, i.e., Refuge, Vajrasattva Purification, Mandala, and then Guru Yoga. However, it is not rigidly required to follow such an order, and the practitioner may arrange his or her own sequence.

b. *Doing several practices concurrently*

Sadhanas (ritual texts) of the Four Foundational Practices are usually arranged for practicing only one kind of such practices in a given session. Nevertheless, within one such Sadhana may be found

two or three items that need to be repeated 100,000 times. For example, the practice of taking refuge may include great prostrations, and Guru Yoga may include supplication prayer to lineage patriarchs as well as the mantra of a lineage patriarch. Some Sadhanas also combine the four practices so that all four practices are taken up sequentially within each session.

The practitioner may also do several session of different practices each day. For example, when getting tired from doing prostrations, one switches to Vajrasattva purification; when getting tired from chanting, it is followed by Mandala offering. It would become easier to persevere in practice, when one adjusts physically and mentally in this way.

Among the two methods of (a) and (b) above, the practitioner can choose either one by himself or herself. These two methods can also be coordinated together. For example, during short weekend retreats, one can use the method (a) to concentrate on repeating the refuge formula or the mantra of a patriarch in order to complete one item in several retreats. As to lay practitioners burdened with worldly engagements, for their daily session they can adopt a Sadhana which includes all four practices, thus they could hope to complete all the Foundational Practices in several years. As to practitioners who have completely renounced worldly engagements to practice full time, they can adopt sequential sessions of different practices daily in order to complete all the Foundational Practices in the near future.

vi. *Key points that are common to all the Four Foundational Practices*

a. *Common basic trainings*

Besides the common foundations as described in previous sections, we can conclude from the perspective of Three-Yanas-in-one (i.e., Hinayana, Mahayana, Vajrayana as a coherent, step by step, system toward total liberation) that the Four Foundational Practices share the following basic trainings: all phenomena as empty of independent

existence, skillful application of Dependent Origination, and unification of concentration and observation in meditation. If a practitioner has sufficient meritorious Karma to enter Vajrayana without prior training in exoteric Buddhism, he or she should learn the essential teachings of Hinayana and Mahayana, especially to understand the concepts mentioned above and to practice the concentration and observation meditations.

b. *Common objects of visualization*

In the practices of taking refuge, prostrations, and Mandala offering, one visualizes holy beings forming a field of refuge. Each Vajrayana school has its particular field of refuge, but all of them consists of Gurus, Buddhas, Dharma, Sangha, Yidams, Dakinis and Dharma Protectors. Setting up an image of the field of refuge on the altar would help one in the visualization.

In both Vajrasattva Purification and Guru Yoga, the Wisdom Being above the practitioner's head is visualized to be identical to the Guru, who is also the essence of all holy beings and scriptures in the entire field of refuge. According to the oral instruction of Yogi Chen, one can visualize the face of the Vajradhara or Vajrasattva above one's head as that of the Guru in order to receive blessings. When reciting supplication prayer to the lineage Gurus whose appearances are not known, one can visualize all of them as Vajradhara.

When doing each practice, one should first visualize one's father by the right side and mother by the left side, all sentient beings related through Karma to the practitioner are in front, and all other sentient beings are encircling behind, in the order of hell beings, ghosts, animals, human beings, asuras, and gods. All these sentient beings are doing the same practice as the practitioner. At the end of the session, dedicate all the merits to each and every sentient being. This belongs to the Victorious Significance of the Bodhicitta of Conduct.

All these common visualizations are, based on the principle of the indifferentiability of mind and phenomena, to practice using the

power of mind to purify phenomena, and to liberate the ordinary consciousness which is confined within the limits of phenomena. These visualizations are not conceptual imaginations; when the visualizations mature, one would experience lineage blessings and expand one's mind to the entire Dharmadhatu. Although beginners can seldom perfect the visualizations, as long as one has genuine Bodhicitta and immovable faith, one could still receive blessings from the holy beings. In addition, all objects of these visualizations should be like rainbow, vivid and yet without any concrete substance.

vii. Evaluation in terms of quantity and measure of realization

Yogi Chen taught that: Measure of time is inferior to that of quantity, and measure of quantity is inferior to that of realization. That means in evaluating one's progress on the path, the number of accumulation is more reliable than the amount of time spent in practice, and the signs of realization are more reliable than the number of accumulation. Realizations vary as appearing in dreams, visions (a state between awake and dream), or meditation. Appearance in meditation is further divided into occasionally appearing to oneself, to others, and frequently appearing. Therefore, a practitioner should carefully examine his or her level of progress, and not become complacent with completing the required numbers of accumulations. Many Tibetan adepts had repeated the complete set of Four Foundational practices several times in their lifetimes. Some Gurus would require their students, after having completed the required accumulations, to continue in the Foundational Practices until auspicious signs are obtained; and only then would allow the students to progress to higher level practices. In short, a practitioner needs to rely completely on the Guru's guidance while proceeding on the path of Vajrayana; nevertheless, a practitioner should be careful and strict while assessing his or her own progress.

4. Individual Description of the Uncommon Practices

A. Taking refuge

Taking refuge is the first step of practice in Buddhism. In exoteric

Buddhism one takes refuge in the Three Jewels: Buddha, Dharma, and Sangha (monastic community). Vajrayana emphasizes the role of the Guru as the embodiment of all Three Jewels, hence Guru is included as one of the objects of refuge. The grace of the Guru in his teaching in persor is most important to the students, hence the Guru is listed as the first and foremost object of refuge. The Guru also represents the whole lineage, therefore taking refuge in the Guru actually includes taking refuge in all the patriarchs of the lineage. In Vajrayana the importance of lineage is particularly emphasized.

In addition to the Guru's blessings, practice and realization in Vajrayana also depend on the favor bestowed from Yidams, Dakinis, and Protectors. The traditional teaching of Three Roots indicates that Guru is the root of blessings, Yidam is the root of accomplishments (Siddhi), and that Dakinis and Protectors are the root of activities. Yogi Chen emphasized the special importance of Dakinis and proposed that Dakinis are the root of the bliss of emptiness. The Kagyu tradition teaches sixfold refuge which consists of taking refuge in the Three Jewels and the Three Roots.

Immediately following the refuge formula, a stanza for the generation of Bodhicitta or the stanza of Four Boundless Minds is usually recited and is included in the 100,000 repetition requirement. In my humble opinion, the Four Boundless Minds relates not only to the Bodhicitta of Will, but also to those of Conduct and Victorious Significance. Its recitation would be more effective and comprehensive, therefore I propose to adopt the stanza of Four Boundless Minds instead of the stanza for the generation of Bodhicitta.

In summary, taking refuge includes 100,000 repetitions of each of the three kinds of recitations given below:

(1) I take refuge in Vajra Guru, Buddha, Dharma and Sangha.

(2) Namo Guru, Yidam, Dakini, Protector.

(3) May all beings have happiness and its causes!

May all beings leave suffering and its causes!

May all beings be inseparable from the joy of no more suffering!
May all beings abide in the equanimity of non-discrimination!

B. Great prostrations

Great prostrations are usually practiced along with the recitation of refuge taking. In the Gelug school, great prostrations are sometimes included in the 35-Buddha Purification Practice to replace the Vajrasattva Purification Practice. If one finds it difficult to count the numbers of refuge recitations and prostrations together, it would be better to keep count only of the number of prostrations, and then count the refuge recitations separately in additional recitations.

For this practice it is convenient to use a long board in the length of one's body plus one arm. Raise the end toward Buddha about 4 inches high and cover the front half with a surface, such as wall paper, smooth enough for sliding of hands. The area for standing and kneeling should not be smooth lest it cannot yield support. Use a pair of small hand cushion or wear cotton gloves. Beginners may need to use elbow and knee caps (as sold in sports supplies stores) for protection from bruises. After about 20,000 prostrations, the body would feel light and easy, and then these caps would no longer be needed. It is much more convenient to use a tally counter than a mala for counting prostrations. The tally counter can be placed near the neeling position and pressed once when getting up after each prostration.

The great prostration is done as follows: One stands at the lower end of the board and starts to recite the Great Prostration Mantra. Raise both hands from the sides so that they form a circle that meets in front of the forehead where the palms fold together. Chant "Om" while raising hands, "Namo Man Ju Shi Er Ye" while folding palms at the forehead. Then lower the folded palms to the throat and recite: "Namo Su Shi Er Ye." Again lower the folded palms to the heart and say, "Namo U Da Ma Shi Er Ye." Then bow down while reciting "Soh Ha," and stretch both hands as wide as the shoulder to the front to reach the board, then push out until the whole body touches the ground. Fold the hands briefly in front of

the head and then stand back up to complete one great prostration which includes one repetition of the Great Prostration Mantra. Therefore, the accumulation of 100,000 great prostrations actually include also 100,000 repetitions of the Great Prostration Mantra. When refuge taking is combined with prostrations, one should start reciting the refuge formulas right after "Soh Ha" until one stands up. The recitations can be done silently if it is difficult to coordinate the action with chanting.

Great Prostration Mantra:

Om, Namo Man Ju Shi Er Ye, Namo Su Shi Er Ye, Namo U Da Ma Shi Er Ye, Soh Ha.

C. Hundred Syllable Mantra (i.e., Vajrasattva Purification)

The Hundred Syllable Mantra is the long mantra recited in the purification practice of Vajrasattva, and the requirement of this foundational practice amounts to 100,000 repetitions of this mantra. In addition to the foundational practice, one can recite this mantra seven times before sleep every night to purify all misdeeds done in the day. This mantra is often recited at the end of ritual ceremonies to compensate for any imperfection of the processes. Students of Vajrayana usually have received quite a few empowerments, and thus become unable to keep up with the daily practices of so many Yidams as vowed during the initiations.

On the one hand, one should practice with the understanding that the Yidam being practiced unifies and is indifferentiable from all other Yidams; on the other hand, one should recite the Hundred Syllable Mantra at least seven times nightly to compensate for all such infringements.

The following is a simplified Sadhana of this purification practice. In my view, a foundational practice had better be simple than complicated, so that beginners can concentrate more easily on the practice.

Visualizations before chanting mantra:

(1) Lotus, moon disc, and Hung

Visualize a thousand petaled silvery white lotus at one forearm's length above one's head, with a moon disc, lying flat like a white cushion, on top. A white flat syllable Hung ( ) stands on top of the moon disc facing right; the syllable is about one fist's height.

(2) Vajrasattva

The syllable Hung suddenly transforms into Vajrasattva Father and Mother in union. Their height is about one forearm's length. They are white and luminescent like a thousand suns but cool as the autumn moon. (Minors may be taught to visualize only Vajrasattva without his consort.)

(3) Seed syllable and mantra wheel

In the center of the heart chakra (near the heart in the middle of the body) of the Vajrasattva, there is a thousand petaled white lotus with moon disc and white syllable Hung atop. The moon disc is about the size of a quarter (US 25-cent coin). The hundred syllable mantra in white Tibetan script encircles the small Hung in counter-clockwise direction (when viewed from above) at the rim of the moon disc. As the Hundred Syllable Mantra is used here mainly for purifying sins, it ends at "AH" which signifies the "unborn original purity," while the remaining "Hum" and "Pei" are omitted. The full Hundred Syllable Mantra in Tibetan script with English transliteration is provided as Appendix A below and hence not repeated here.

(4) Exposing sins

Visualize that all sentient beings are concurrently doing this practice, with one Vajrasattva atop each sentient being. All sins and negative Karma of all beings transform into black smoke, poisonous creatures, filthy stuffs, etc., and are absorbed into the practitioner's body. One's body becomes full of sins and negative Karma, in the form of dirty and poisonous stuffs, of all sentient beings (including oneself) accumulated since beginningless time.

Visualizations while chanting mantra:

(5) Mantra wheel

Start reciting the Hundred Syllable Mantra. While reciting the mantra, visualize the mantra script in Vajrasattva's heart chakra revolves around the syllable Hung in clockwise direction. The Hung syllable, moon disc and lotus remain stationary.

(6) Purification nectar

Drops of pure white and cool nectar of wisdom and compassion drip out from the syllable Hung and the circling mantra. The bodies of Vajrasattva Father and Mother become full of nectar, which then drips out from their place of union (or the right big toe if only Vajrasattva Father is visualized) and drips into the practitioner's Central Channel through the crown. The nectar gradually fills the entire body, and purifies all sins and negative Karma.

(7) Sinful excrements

Purified sins and negative Karma in the form of black water, black smoke, poisonous stuffs, etc., are washed out of one's body through the urinary and anal openings and all pores of the skin. It then goes down a big hole on the ground in front of the practitioner and falls all the way down to hell. In hell, the Lord of Death, who has an Ox head but a human body and is red in color, together with his retinue all open their mouth upward to receive those substances, which have been blessed and purified by Vajrasattva's nectar.

Visualizations at the conclusion of the session:

(8) When one is about to conclude the session, the mantra recitation gradually slows down, and the mantra wheel also winds down to a complete stop. Visualize that one's body is filled with nectar and becomes white and transparent, that one is thoroughly purified and free from sins and negative Karma, and that one's merits and wisdom have greatly increased. The Lord of Death with his retinue are all full, satisfied and asleep without caring any more about the practitioner's life span. The practitioner can therefore increase his or her longevity. The hole on the ground also closes up.

(9) The Vajrasattva atop each sentient being transforms into light and enters the sentient being below. In this way all sentient beings are transformed into Vajrasattvas. All these Vajrasattvas then dissolve into light and enter the Vajrasattva atop the practitioner. Finally, the Vajrasattva above dissolves into light and enters the practitioner who is then transformed into Vajrasattva instantaneously.

Visualization while not in session:

(10) While not in session, visualize one's environment as the Pureland of Vajrasattva and oneself and all other beings as Vajrasattvas.

According to the Nyingma school, the four powers of confession are associated with this practice as follows:

(a) Power of reliance: visualization of Vajrasattva, i.e., steps (1) to (3) above;

(b) Power of destruction: confession and exposure of sins, i.e., step (4) above;

(c) Power of prevention: vowing not to commit wrongful deeds again, i.e., the intention and will that one should maintain in steps

(4) to (7) above;

(d) Power of antidote: the purification practice, i.e., steps (5) to (10) above.

I propose two changes in the four powers: (i) changing the name of "power of destruction" to that of "power of confession and exposure" to make its meaning evident. Besides, the distinction between "destruction" and "antidote" is not very clear, hence it would be better to avoid using both in a group. (ii)After confessing and exposing sins, the priority should be purification by means of antidote instead of prevention. Only after purification will prevention become proper. Hence the "power of prevention" should be listed after the "power of antidote."

In accordance with the above proposal, the association of the four powers with this practice becomes as follows:

(a) Power of reliance: steps (1) to (3);

(b) Power of confession and exposure: step (4);

(c) Power of antidote: steps (5) to (7);

(d) Power of prevention: steps (8) to (10). Visualize Vajrasattva and his Pureland in order to purify one's body, speech and mind, and to exclude worldly contamination.

D. Mandala offering

The main purpose of making offerings of Mandala is to accumulate the stocks of wisdom and merits. Death is sometimes caused by depletion of merits, hence Mandala offering could also increase life span. Both making offerings and almsgiving can eliminate greed and miserliness, therefore it would be most beneficial if one actively practices almsgiving along with doing this foundational practice. The practitioner should, within his or her means, try to procure a good quality Mandala plate for use in this practice.

The universe visualized in Mandala offerings was taught by the Buddha; we should not cast doubt into its truthfulness based on the limitation of our senses. We should understand the indifferentiability of mind and matter, so as to trust that the merits obtained from visualized offerings are no different from those gathered from actual material offerings, and that it is certainly not like child's play.

If there are two Mandala plates, one is used as representing the object of offering and the other for the act of making offerings. However, the following description of this practice use the visualized field of refuge as the object of offering, and therefore only one Mandala plate is needed.

The Kagyupas and Gelugpas both emphasize the visualization of 37-offering Mandala. However, the requirement is to make 100,000 repetitions of offering the 7-offering Mandala while repeating the following stanza:

Earth, the foundation, has been purified

With incense, Sumeru, the continents four,
The sun and the moon, I offer up to thee,
Together with the Pureland's radiant store.
May all sentient beings, that suffer pain,
Everlasting Supreme Enlightenment obtain.
(p. 412, Yogi Chen's Buddhist Meditation, 2nd ed.)

The Nyingmapas make offerings of Three-Kaya Mandala, which involves visualization of the thousand million world systems, the Sambhogakaya Pureland, and the Dharmakaya Pureland of Ever Tranquil Luminescence as offerings respectively to the three bodies of the Buddha: the Emanation Body (Nirmanakaya), the Pure Enjoyment Body (Sambhogakaya), and the Truth Body (Dharmakaya). What is actually required to be accumulated for 100,000 times is the offering of 5-offering (or 15-offering) Mandala which includes reciting the following Three-Kaya Mandala stanzas:

Offerings to the Nirmanakaya:

Thousand million of thousand million world systems,
Each full of seven treasures and wealth of gods and humans,
Together with my entire body and belongings are completely offered,
May I attain the throne of the universal monarch of Dharma.

Offerings to the Sambhogakaya:

The Pureland of Secret Adornment with unexcelled great bliss,
Complete with five definite attributes and the five aspects of Wisdom,
Offered with supreme offerings gathering as inconceivable masses of clouds,
May I attain the enjoyment of Sambhogakaya Pureland.

Offerings to the Dharmakaya:

The originally present, pure and youthful body in the vessel,
Being adorned with immutable compassion,
Identified with the Land purified of the attachments to body and

drops,
By offering it, may I abide in the realm of the Dharmakaya.

This Nyingma method of offering is far superior to the 37-offering one because it includes much more than the latter. Therefore, I propose to practice as follows: the practitioner first becomes familiar with the content of the 37 offerings to assist in visualizing the Emanation Body offerings. Please refer to other works for the details of the 37-offering Mandala; e.g., Jamgon Kongtrul, Judith Hanson Trans., The Torch of Certainty, Shambhala, Boston, 1977. In practice, repeat the 7-offering Mandala and the stanzas of the Three-Kaya Mandala for 100,000 times. Since the Kagyupas require 1,000 repetitions of offering the 37-offering Mandala, we had better practice the three-layer Three-Kaya Mandala offerings 1,000 times. While Yogi Chen's Three-Kaya Mandala offerings take about 20 minutes each time, one can offer it at least once on each of the 10th, 15th, 25th and 29th days of the lunar months as those are special dates for making offerings to Gurus, Yidams, Dakinis and Protectors respectively. See Appendix B for a description of the Three-Kaya Mandala offerings.

The 7-offering Mandala is done as follows: While sitting on the ground, put a tray or wide container of rice on the lap or in front. With small amount of rice in both hands, hold the rim of the Mandala plate with the left hand. Rub the peripheral surface of the plate with the right inner wrist in clockwise rotation for 3 times, while reciting "Om Samaya, Ah Samaya, Hung Samaya" and then the Hundred Syllable Mantra. At the same time, visualize the negative Karma of oneself and all beings is thereby purified. Then rub in counter-clockwise rotation for 3 times (or more until finishing the Hundred Syllable Mantra), while visualizing the merits of the Buddha's three bodies descend into the practitioner and all sentient beings. After finishing the Hundred Syllable Mantra, sprinkle the rice in the right hand on the plate surface and recite "Om Benza Bumi Ah Hung" while visualizing a Vajra earth foundation. Take some rice with the right hand and sprinkle them clockwise along the rim of the surface while reciting "Om Benza La Ka Ah Hung" and visualize an iron

mountain range along the edge of the world; it represents a protective wall of precepts. Then, while repeating "Om Ah Hung" place seven small heaps of rice on the plate surface. The order and symbolism of the seven heaps are shown in the following diagram:

When the seven heaps of rice have been placed, raise the Mandala with both hands up to the front of the forehead and recite the Three-Kaya Mandala stanzas and visualize accordingly. Then pour the rice toward oneself into the rice container and visualize Buddha returns blessings after receiving the offerings. Thus completes this 7-offering Mandala offering once. Then repeat a desired amount for the given session. After one session, most of the rice used should be given away outdoors for the birds, while a small portion is kept in the container to symbolize the continuing blessings of the Buddha. Adequate amount of unoffered rice is added for each subsequent session. The repetitions of the Hundred Syllable Mantra recited during Mandala offerings are not counted in the 100,000 repetitions of the same mantra in Vajrasattva Purification.

In Nyingma school, the Chod practice originated from the female Chodpa master Machig Labdron is also listed as a Foundational Practice. It is mentioned here because this practice is also a method for gathering the two accumulations of merits and wisdom by practitioners of extreme poverty. My book Chod in Limitless-Oneness and the references listed there contain valuable teachings on this practice. Interested readers please refer to those works.

E. Guru Yoga

Vajrayana teachings puts great emphases in a disciple's faith and submission toward the Guru. On one hand, blessings of the lineage can easily be received only by disciples with deep and thorough faith. On the other hand, the self-attachment of a disciple would gradually be eradicated through his or her total submission to the Guru's instructions, so as to enable him or her to experience seeing the real face of original purity. A disciple's faith and submission to the Guru is also based on his or her understanding of the Guru's

accomplishments and on his or her experiences of the great wisdom and great compassion as revealed through the Guru's speeches and activities. In other words, a true relationship between a Guru and a disciple should be built completely on the Bodhicitta. Therefore, for disciples who aspire to become in harmonious correspondence with the Guru in order to receive blessings, it is most important to examine constantly whether the activities of their body, speech and mind are in accordance with the Bodhicitta. As long as the disciple's Bodhicitta is genuine, blessings of the Guru and the Lineage Patriarchs would descend regardless of any distance in time or space.

Practicing the Guru Yoga would certainly increase the harmonious correspondence between the Guru and the disciple. However, in my humble opinion, if a disciple can truly renounce all worldly engagements to rely on the Guru and share the load of the Guru's Dharma activities, then it would be even easier to attain harmonious correspondence with the Guru. Almost all the great Siddhas have done the same. Those among us who are dedicated to the Dharma should endeavor to follow their examples.

The following is a summary of the essential points of the Guru Yoga as taught in the Nyingma school:

(1) Visualize oneself as the Vajra-yogini who is indistinguishable in essence from Yeshe Tsogyal, a prominent consort of Guru Padmasambhava. Padmasambhava as visualized throughout this practice should be recognized as identical to one's Guru.

(2) Visualize Padmasambhava, in the form of an eight-year old boy, sitting in the space about one-arm length above one's head and providing blessings to the practitioner. Recite the mantra of Padmasambhava:

Om Ah Hung Benza Guru Pema Siddhi Hung Usually, the basic requirement of accumulation for this practice is 1,200,000 repetitions of this mantra.

(3) Visualize oneself in one's ordinary form and Padmasambhava appears in the space in front. While repeating Padmasambhava's

mantra, visualize Padmasambhava bestows the four empowerments successively as follows: a) The white syllable "Om" in Padmasambhava's crown chakra emits white light ray into the practitioner's crown chakra. This is the first empowerment. b) The red syllable "Ah" in Padmasambhava's throat chakra emits red light ray into the practitioner's throat chakra. This is the second empowerment. c) The blue syllable "Hung" in Padmasambhava's heart chakra emits blue light ray into the practitioner's heart chakra. This is the third empowerment. d) A second blue "Hung" emerges from the blue "Hung" in Padmasambhava's heart chakra and then flies into the heart of the practitioner and melts into oneness with the practitioner's essence. This is the fourth empowerment. The significance and functions of these four empowerments are detailed in Yogi Chen's monumental work in Chinese: "A Treatise on Vajrayana Empowerments."

(4) Again, visualize oneself as Vajra-yogini. The Padmasambhava in the space in front emits a warm red light ray from his heart chakra. When the red light ray touches the body of Vajra-yogini, the latter dissolves into red light and contracts to the size of a pea. This tiny red light ball then flies into Padmasambhava's heart and melts into oneness with the essence of Padmasambhava.

(5) Padmasambhava dissolves into rainbow light and melts away into the boundless space of luminescence. Remain in this state of meditation for as long as possible.

5. Combining the four Foundational Practices in one Sadhana

Following the above order of presentation, a practitioner may practice in one session all of: taking refuge (including three kinds of recitation), great prostrations, Vajrasattva purification, Mandala offerings, and Guru Yoga. The practitioner can determine the amount of repetitions of each practice during such a session based on the time available and the speed of each practice. This arrangement is suitable for lay practitioners in general who can practice only one session a day. If there is not enough time in each session, one may reduce the number of items practiced.

Epilogue

Dr. Lin's The First Steps of Vajrayana consists of three parts. In addition to its Part 2 which is presented above, Parts 1 and 3 are available respectively as booklets in English. They are:

Part 1: A Brief Introduction to Setting up a Buddhist Altar; Chenian Memorial Series No. 5

Part 3: Vajra-yogini Sadhana; Chenian Memorial Series No. 8

In the Introductory Remarks of this booklet, one would find a detail explanation on why these three parts are chosen and how they are related to form the first steps of Vajrayana practices.

The third edition of the original book in Chinese is now available.

Appendix A

Hundred Syllable Mantra of Vajrasattva

Om Ban Dsa Sa Do Sa Ma Ya

Ma Nu Pa La Ya

Ban Dsa Sa Do Deh Noh Pa Di Tsa

Dri Dso Mi Pa Wa

Su Do Keh-yu Mi Pa Wa

Su Po Ke-yu Mi Pa Wa

Ah Nu La Do Mi Pa Wa

Sa Wa Si Di Mi Dsa Ya Ta

Sa Wa Ka Ma Su Tsa Mi

Chi Dam Si Yang Ku Lu Hung

Ha Ha Ha Ha Ho

Pa Ga Wen Sa Wa Da Ta Ga Da Ban Dsa Ma Mi Mu Tsa

Ban Dsa Pa Wa

Ma Ha Sa Ma Ya Sa Do

Ah Hung Pei

(Pronunciation According to the Buddhist Yogi C. M. Chen)

Appendix B

Three-Kaya Mandala Offerings of Nyingma

Oral teaching given in Chinese by Yogi Chen

Transcribed by Kun Yu Li

Edited by Yutang Lin

Translated by Stanley Lam

Buddhist practitioners should practice extensive offerings to Guru, Three Jewels, Tantric deities and Dharma Protectors to supplicate for their blessings and protection. Consequently, one would be free from demons and obstacles and attain accomplishment soon. However, worldly offerings are too inferior and contaminated for the unexcelled Three Jewels; one should therefore practice the superior and transcendental Mandala offerings. For ordinary practitioners of the exoteric vehicle to complete the Paths of Accumulation and Preparation, they need to gather merits for one Asamkhyeya-Kalpa, while Vajrayana practitioners can complete the same within one lifetime through Mandala offerings.

There are several kinds of Mandala offering practices: traditional ordinary Mandala, the uncommon Three-Kaya Mandala of Nyingma, and Yogi Chen's uncommon Three-Kaya Mandala of Nyingma.

Ordinary Mandala (Yogi Chen meant the 37-offering Mandala) is common to all traditional Vajrayana schools such as Gelug, Kagyu and Nyingma, and it is done according to the traditional Indian method. The time required to practice this kind of Mandala is less than the other two kinds introduced below. Success in this practice can result in merits similar to those of Vaishravana (i.e., the Northern Heavenly King, or the Heavenly King of Treasures), and thereby speed up the progress toward Buddhahood. That the ordinary Mandala offerings can result in merits similar to Vaishravana is due to the fact that this practice involves visualized offerings of the entire universe: Mount Sumeru, Four Continents, all kinds of supreme treasures, with such pure and supreme offerings appearing in abundance like clouds

and oceans.

The uncommon Three-Kaya Mandala offerings of Nyingma is only taught by the Nyingma school. Ordinary Mandala ultimately can yield only merits similar to those of Vaishravana, and yet the Three-Kaya Mandala of Nyingma includes visualized offerings to the Dharmakaya, Sambhogakaya, and Nirmanakaya (the three bodies) of a Buddha, therefore the resulting merits are far superior than those of the ordinary Mandala. The cause of making offerings to Dharmakaya, Sambhogakaya, and Nirmanakaya will eventually result in the accomplishment of Dharmakaya, Sambhogakaya and Nirmanakaya. This is a special and precious practice of the Nyingma school. Nowadays many Gelug students are aware of the Three-Kaya Mandala offering; and yet unfortunately they are unwilling to learn it because of sectarianism. Since the Three-Kaya Mandala involves visualization and placement of three layers of offerings, it is far more time-consuming than ordinary Mandala to practice.

Yogi Chen's Three Kaya Mandala is basically the same as the Three-Kaya Mandala mentioned above. The difference is that Yogi Chen has added special offerings to Dakinis at the Sambhogakaya layer. Such additional offerings consist of more precious substances than those included in the other Three-Kaya Mandala offerings. Since Dakinis can speed up the accomplishment of practitioners, we should not neglect our offerings to them. In addition to the rice and gold offered in the normal Three-Kaya Mandala, this method includes other objects that assist in the visualization and dependent origination of the offerings, for example, coins of various countries, small globe, golden ornaments, and pistachio nuts. As a result, the time required for offering this kind of Mandala is about three to four times that of a normal Three-Kaya Mandala.

As one of the Four Foundational Practices, Mandala offerings should be repeated for at least 100,000 times. Practitioners may choose between the ordinary Mandala and the uncommon Three-Kaya Mandala of Nyingma to practice for the 100,000 repetitions.

For the reason mentioned above, it is of course better to practice Three-Kaya Mandala offerings. The three Mandala offering practices are described as follows:

1. Ordinary Mandala

Refer to the main text. (Please refer to other works for the details of the 37-offering Mandala; e.g., Jamgon Kongtrul, Judith Hanson Trans., The Torch of Certainty, Shambhala, Boston, 1977.)

2. The Uncommon Three-Kaya Mandala of Nyingma

This is a very precious practice transmitted from Lola Rinpoche and Konga Rinpoche (note: Yogi Chen's two main teachers), practitioners should endeavor to practice it well.

There are three layers in a set of Three-Kaya Mandala plates. If the bottom plate is also counted, there are actually four layers. The pinnacle ornament symbolizes the Mani Jewel (the wish-fulfilling jewel). Mandala plates would best be made of gold, of silver is next, but of copper is also acceptable. Copper ones that are gold or silver plated are also fine. Each layer of the Mandala plates is engraved with images of the Seven Jewels or the Eight Treasures. In order to make the offering, one should sit cross-legged on the floor, place a (approx.) two square feet cloth on a bamboo tray (or other kind of suitable container) with enough rice for the three layers of the Mandala. Place a small box of rice to the right of the practitioner. Start with putting a small amount of rice in both hands (symbolizing non-empty) and then hold with one's left hand the bottom Mandala plate (like a bowl upside down) by the rim. While reciting "Om Samaya, Ah Samaya, Hung Samaya" (which means respectively the precepts of body, speech and mind) and then the Hundred Syllable Mantra once, rub the plate surface with the inner side of the right wrist in circular clockwise rotation three times, and visualize that the body, speech and mind of oneself and all sentient beings are thereby purified. Then continue to rub the plate surface counter-clockwise for three times, visualizing the seeds for the merits and wisdom of

the three Bodies of all Buddhas are obtained by the practitioner and all sentient beings. Guru Tsongkhapa once said, "I did not attain comprehension until my wrist had ruptured." Sprinkle the rice in the right hand on the plate and recite "Om Benza Bumi Ah Hung" while visualizing a Vajra earth foundation. Place the first layer Mandala ring on top and recite "Om Benza La Ka Ah Hung" while visualizing an iron mountain range along the edge of the world; it represents a protective wall of precepts. Put in a gold coin and fill up the first layer Mandala ring with rice. Recite the following verses and visualize accordingly:

Thousand million of thousand million world systems,
Each full of seven treasures and wealth of gods and humans,
Together with my entire body and belongings are completely offered,
May I attain the throne of the universal monarch of Dharma.

This is the offering to the Nirmanakaya. If the practitioner has a specific wish, he or she can place the corresponding symbols of each Mandala ring toward oneself in order to assist in the visualization. For example, one can place the Dharma wheel toward oneself if wishing for Dharma; one can place the engraving of auspicious grasses toward oneself if wishing for auspiciousness, etc. Then place the second layer Mandala ring on top of the even surface of the first layer which is filled up with rice, put in a gold coin and fill up the second layer Mandala ring with rice. Recite the following verses and visualize accordingly:

The Pureland of Secret Adornment with unexcelled great bliss,
Complete with five definite attributes and the five aspects of Wisdom,
Offered with supreme offerings gathering as inconceivable masses of clouds,
May I attain the enjoyment of Sambhogakaya Pureland.

This is the offerings to the Sambhogakaya. Then place the third layer Mandala ring on top of the second layer, put in a gold coin

and fill it up with rice. Recite the following verses and visualize accordingly:

The originally present, pure and youthful body in the vessel,
Being adorned with immutable compassion,
Identified with the Land purified of the attachments to body and drops,
By offering it, may I abide in the realm of the Dharmakaya.

Then put the pinnacle of Mani Jewel on top. With a small amount of rice in the right hand, raise the entire Mandala with both hands. This is the offering to the Dharmakaya. When raising the Mandala to offer it, visualize the Mandala multiplying into five, five multiplying into twenty-five, etc. until the entire Dharmadhatu is completely filled with Mandalas, as shown below:

When putting down the Mandala, visualize all Mandalas in the Dharmadhatu are merging back into the Mandala before one.

The above is one offering of the Three-Kaya Mandala. Then pour the rice in the Mandala toward oneself into the bamboo tray and repeat the Mandala offering. When repeating the offerings, use the offered rice in the bamboo tray to fill each layer until almost full, then top up each layer with new (not being offered before) rice from the small rice box; this is to symbolize new merits adding to old merits and become continuously without end.

If a practitioner completes this uncommon Three-Kaya Mandala Offering for 100,000 times, the merits accumulated would be inconceivable.

3. Yogi Chen's Uncommon Three-Kaya Mandala

This practice is basically the same as the previous one, but the objects of offering are not limited to rice and gold coins. It also includes coins from countries around the world, but coins from communist countries that destroy Buddhism and oppress people must not be offered. The practitioner thus wishes that all sentient beings and practitioners are replete with food, clothing and other

things needed for practice. The Mandala also includes a small globe to symbolize the offering of the entire Dharmadhatu (Keep the globe clean by cleaning it about once every two weeks). Furthermore, in order to please Dakinis, goddesses, and dragon goddesses, one also offers various ornaments of gold, jade, gold chains, earrings, and pistachio nuts. It takes about 15 to 20 minutes to complete this Mandala offering once. Therefore, if it is not feasible to offer it daily, then offer it on the 10th day of each lunar month to Guru Padmasambhava, on the 15th day to the Yidams, on the 25th day to the Dakinis, and on the 29th day to the Dharma Protectors.

Since there are many items of offering in this Mandala, it would be inconvenient to hold the Mandala plate with one hand. Besides, most of the precious objects need to be add on with both hands, hence, first put the base Mandala plate on a circular container (e.g., a tray) covered with yellow cloth and then place the whole thing firmly on a low bench. Use both hands to raise the whole Mandala after all three layers are filled. When adding offerings to each layer, recite the corresponding offering stanzas and visualize accordingly. At the beginning, hold the base plate by the left hand, with a small amount of rice in both hands, rub the plate surface clockwise and counter-clockwise thrice, recite the Hundred Syllable Mantra, etc.; all are done as in the previous kind of Three-Kaya Mandala offering.

Coins or gold coins of various countries can be placed on the first, second and third layers. The small globe should be put in the center of the first layer. Each layer should be filled up with rice, and some new rice should be added on top of each layer, symbolizing the ever increasing of new merits, enjoyment and offerings.

Gold and jade ornaments engraved with auspicious words, such as "merit,""prosperity," "wealth," "longevity," "love" and "joy," should be placed according to their colors and meanings in the directions of the corresponding Five Buddhas: white in the East (toward the practitioner), yellow in the South (the right hand side of the Buddha), red in the West (toward the Buddha), green in the North (the left hand side of the Buddha), and blue in the center;

"longevity" in the East, "merit"and "wealth" in the South, "joy" and "love" in the West, and "prosperity" in the North. (Yutang Lin: The cardinal directions are arranged in this way because the Buddha is assumed to be seated at the center of the Mandala, facing the practitioner, to receive the offerings. Hence, the Buddha's front is the East and the rest follows in a clockwise circle. As to the Buddha that is located in the diagram below, we are referring to the Buddha on the Altar.)

Earrings should hang on the second layer Mandala ring in pairs (left-right, front-back). Necklaces should hang from the second layer (note: like hanging on the neck), and colors of pendants should correspond to the directions of the Five Buddhas as described before. These offerings are ornaments for Dakinis, goddesses, dragon goddesses of all the Sambhogakaya Buddhas so that they will be pleased and help the practitioner to attain siddhis (accomplishments) soon. Pistachio nuts are foods for Dakinis, so they are also put in the second layer. If one is to repeat the offering in a session, be careful not to pour everything into the bamboo tray when dissembling the Mandala lest the earrings, necklaces, etc., will tangle up. One should instead pick them up piece by piece, put coins, rings and jades in two separate boxes, and lay necklaces one by one on a bench. Thus, it will be convenient for the next offering, and there would be no need to waste time in untangling them. After taking these objects out, pour the rice back to the bamboo tray and repeat the offering.

Do not dissemble the Mandala after the last offering of a session. The Mandala is usually placed on the altar. Thereafter, every day add some new rice and pistachio nuts to the Mandala, and then, while raising the Mandala with both hands, the practitioner makes a complete clockwise turn and recites the Three-Kaya Mandala stanzas once, then put the Mandala back on the altar. (Yutang Lin: The clockwise turn signifies making the offering to all the Buddhas and holy beings in all directions.) If properly visualized, this is also a good offering with the same merits.

CHAPTER-5

GAYATRI MANTRA AND IMAGE WORSHIP

CHAPTER - 5

1. Gayatri Mantra[1] and Image Worship[2]

Although all, admit that the Gāyatrī is the fundamental part[3] of worship as directed in Śāstra, yet the characteristics of the present time make it necessary to consider it both in some degree separately, and also in connection with Tantra. For there are nowadays some who even ask: "What is the necessity for the adoption of Tāntrik Mantras when there is the Vaidik Gāyatrī?" The reply is that there is no necessity if necessity for intiation ends with initiation, but those who, on the contrary, have to perform worship based on initiation must certainly be reinitiated according to the Tantra. For in the Kali age worship of Gāyatrī is not possible according to the Vaidik method. Without reinitiating in Tāntrik Mantra, worship of the Gāyatrī even cannot be considered to be accomplished, Should anyone on that account regret because he thinks the Gāyatrī is disgraced thereby then Gāyatrī Herself[4] will judge the matter. But there is no cause for lament. There is no fear that the line will fail even if the son should feel himself insulted and therefore die, when the grandson is taken in the arms. It is asked, what is the necessity? But we ask, where is even the want of it. Who will say that the boy who has passed the matriculation examination will not in time be eligible for studies suitable for a degree examination? However that may be, more of this hereafter. At present let us discuss what Gāyatrī is according to Āryan notions. Is the Gāyatrī mere words or Mantra? If it be merely the former, how can it be so supreme as to be accepted as the fundamental part[5] of worship, the supreme Brahmān Himself ? If the glory of Gāyatrī is due merely to its being a great saying, weighty and solemn, pure, full of sense and truth, then there are hundreds of thousands of great saying in the Āryan Śāstras which are equally repiete with truth, and marked with more feeling and sweetness. Why, instead of worshipping them, do we worship Gāyatrī alone as the essential portion[6] of all the Vedas? Why am I, whether learned or ignorant, with or without understanding called a Brāhmaṇa provided I am initiated according to Śāstra in the Gāyatrī

Mantra ? Putting aside the world, why has the Lord of it said: "Every Brāhmaṇa is my body, be he learned or unlearned." In Śrīmad Bhāgavata, Śrī Bhagavān has said: "Even this four-armed form[7] dwelling in Vaikuntha is not dearer to me than Brāhmaṇa. A Brāhmaṇa is full of all Vedas and I too, am full of all Devas." That is to say, the world is maintained by both Veda and Devatā, and both are therefore equally worshipful. But assalt Vedas and myself who are full of all Devas, unite in the Brahmān body of a Brāhmaṇa, the latter is the most worshipful of all. [8] "Malicious and misguided men who know not this truth slight me who am the all pervading Supreme Spirit, the Guru of the three worlds, and Brāhmaṇa in form, by worshipping my images and symbols only" (that is to say, by omitting to worship a Brāhmaṇa, as Bhagavān). Manu says: "On the birth of a Brāhmaṇa, Īśvara Himself[9] is born on earth in order to guard the sheath of Dharma of all creations." For him who neglects the Gāyatrī, Śāstra again says in the Gāyatrī Tantra: "It is is the embodied spirit of a twice-born person formed of Gāyatrī who is the worshipper of Devarā, and not the body nor senses, nor anything else. Viṣṇu, Śiva and other Devatās are fit objects of worship for him only who is such a Devatā. A Brāhmaṇa who neglects he Gaāyatri sī ould not touch tulsi leaves nor take the name of Hari. A twice-born who neglects the Gāyatrī is like the lowest Caṇḍāla. What will he gain by worshipping Śrī-Kṛṣṇa ? If through ill-fortune a miscreant who forsakes Mantra, Guru and Deva is born in one's family, he as well as all his kith and kin of the same gotra[10] should do expiation for it. An effigy made of fifty kuṣa leaves should be burnt according to the rules prescribed in Veda. Otherwise his sin will soon enter into all his relatives of the same gotra, and such as come in contact with him will share in his guilt. In the Kali age the number of such sinners will daily and particularly increase." Again in the same Tantra it is said: "The twice-born who through willfulness or neglect omits to do japa of the Gāyatrī is of a surety born of the seed of a Yavana.[11] The Brāhmaṇa who is without faith in even the Gāyatrī is, O Devī,[12] truly a Yavana, and being such how can he repeat the Gāyatrī ? Fallen is the country in which that sinful Yavana dwells, and fallen also is the Ruler of that country. Brāhmaṇas who associate with him are fallen and infamous.

Food given by a person who neglects the Gāyatrī is were even than food given by a Yavana. It were better to partake of the food of a Yavana than even to drink water brought by a sinner who neglects the Gāyatrī."

Why? Why is it that the influence of a few words makes a man worthy of adoration by Devatās. And again, why is it that the want of those few words makes him the lowest Caṇḍāla, lower than a Yavana?[13] The Śāstra has neither enmity nor friendship with Jīva. It rebukes none and caresses none. It says only what is true. If anyone's feelings are wounded on account of the statement of a truth, then not he who utters that truth but the truth itself must be considered the cause and therefore inquiry should be made into that. The truth about Jīva will be revealed if the true 'principles[14] concerning Gāyatrī, according to Śāstra, are discovered. In fact, it is because we do not know the true nature of Gāyatrī that we hear of all these "why's". The moment we realize the true aspect of Gāyatrī then no "why" will remain. Then we shal understand that there can never be distrust in Gāyatrī unless a Brāhmaṇa's nature becomes fundamentally corrupt, and that in such a case the epithets of Caṇḍāla and Yavana are not exaggerated, but merely appropriate expressions. The authors of Śāstra knew at least as well as you or I that it is of little moment whether a few words are said or not. You or I have not done well in thinking that the Gāyatrī, which even a muni,[15] who has taken a vow of silence, may not omit to inwardly repeat without ceasing to be a twice-born, is mere language and words. It should be understood that which makes a Brāhmaṇa by its presence and a Yavana by its absence is not mere language, but the great supersenual Mantraśakiti,[16] which controls the Brahmāṇḍa, and appears as eternal consciousness; and that what we have taken for mere words and feet of verse is not so, but a great Mantra, full of brilliance appearing in the form of characters replete with transcendent principles.[17] A firestick[18] may be only an ordinary piece of wood to a Śavara[19] gathering fuel in the forest, but to the performer of sacrifice with the fire it is a veritable womb which bears luminous fire. Similarly the Gāyatrī may appear only a string of letters to an unbeliever, but to a Sādhaka of divine wisdom it is a very mass of radiant shining

energy[20] of Mantra. Just as when, sitting even in a dark room, the sacrificer lights the sacrificial fire by the friction of fire-sticks, and by casting the offerings in that fire offers full oblation[21] in homa,[22] so the sādhaka living in the deep dark samsāra illumines the cave of his heart with the light of Brahmān,[23] kindled by the friction of mind and Mantra. He then offers to htat burining fire of the Parabrahmān in the fire pit of consciousness[24] existing as mind engirdled with the three guṇas, all the three forms of action done in waking, dream, and dreamless sleep, whether sattvik, rajasik, or tāmasik,[25] and whether by mind, speech, or action, and lives in a state of constant and prefect liberation.

The effect of mere language is to produce ideas of skill and emotions and sweetness, whilst that of Mantra is to stimulate the mental faculties with the divine radiant energy,[26] and to thus lead to a full understanding of constantly visible supersensual realities.[27] A mere collection of words is something gross, whilst Mantra is full of consciousness. A word is a mere display of letters, whilst Mantra is a mass of radiant energy. Sayings give advice to men of the world, whilst Mantras awaken[28] superhuman Śakti. A mere syiang is, therfore, like a Jīva, subject to birth and death; whilst a Mantra is Brahmān Himsef, unwasting, undecaying. So long as there is a difference between gross matter and consciousness, between Jīva and Brahmān, so long will there exist this difference between a saying and Mantra—a difference as wide as that between the heaven and the nether world. This is why, as regards the Gāyatrī, the notion that saying and Mantra are identical is a false and mistaken idea. In order to guard ourselves against it, we must first understand the word-meaning of Mantra, and then proceed to deal with Mantra Śakti.[29] In the Gāyatrī Tantra it is said: "That is called Mantra by the meditation[30] upon which Jīva acquires freedom from sin, enfoyment of heaven, and liberation,[31] and by the aid of which he attains in ful the fourfold frull."[32] Again: "Because She is sung (gītā) in meditation from Mūlādhāra[33] to Brahmārandhra[34] that is to say, She enjoying the music of the lute,[35] ever resides as the Mother, consisting of the fifty letters in the regions which extend from the four-petalled to the thousand-petalled lotus[36] therefore is the She *gāyat*,[37] and because, if mediated

upon, She gives liberation (trana) to Jīva by the piercing of the sheath of the Saṭcakra[38] therefore is She *trī*. By the combination of gayat and *trī* is formed the word Gāyotrī, which is the name of that great Śakti who consists of Mantra."

In another Tantra it has been said: "Mantra, is so called because it is achived by a normal process. Dhyāna is meditation. In Samāhi[39] the self merges with the Self of the Iṣṭadevata[40] and Home is so called because in it offerings are made."

The nature of mind and its faculties is thus explained in Śāstra;[41] "Mind is the master of the ten senses, and is situate in the center of the focus of the human. It is also called antahkaraṇa,[42] becuase, without the senses, it has no power of actionas regards extrnal things—that is, if the ear does not hear a sound, if the skin does not feel a touch, or if the eye does not see a form, if the tongue does not perceive a taste, or if the nose does n to perceive a smell, mind becomes incapable of perceiving the nature of anything. The mastery of mind consists in this alone, that when the senses have been directed each on its own object, mind sits in judgment on them. Mind examines what is good and what is bad. Mind has there gunas[43]—namely, sattva, rajas, and tamas. It is from these gunas that all the different changing states[44] of mind arise. The gunas being three, therefore, the three mental states are also threefold according as they are sattvik, rajasik, and tamasik. The sattvik states are non-attachment to the world,[45] forgiveness, generosity, and the like. The rajasik states are passion, anger, greed, striving, and the like; and laziness, error, lethargy, and the like; are tamasik states. Sattvik states lead only to virtuous acts, rajasik only to sin, and tamasik states give rise neither to sin nor virtue, but merely waste a life, which is spent to no purpose."

"Antahkaraṇa"[46] is fourfold-namely, manas, of which the function is doubt;[47] buddhi, of which the function is certainty;[48] and abankāra[49] and citta[50] of which the functions are ageism and remembrance[51] respectively.

The function of tahkaraṇa, consisting of doubt, is called "manas"; the function of antahkaraṇa, consisting of certainty, is called "buddhi";

the function of antahkaraṇa, consisting of self consciousness, is called "ahaṅkāra"; and the function of Antahkaraṇa, consisting of remembrance, is called "citta". In the sphere of worship "citta" occupies the first place. Remembrance of Mantra and Devatā, contemplation on the meaning of Mantra, and meditation on Devatā, and all such related matters, are accomplished by process of the function of "citta". The meaning of "akṣa" is sense. The taking congnizance by the senses of anything is called in the Śāstra " pratyakṣa".[52] A sense devoid of consciousness cannot preceive. The senses are but the doors through which the antahkaraṇa perceives all directly perceptible things. This is the reason why in dreamless sleep,[53] swoon, and delirium, the mind, being unable to function, even things close by are not perceived, despite the existence of the senses. When mind has perceived a thing through the gate of sense, the thought of that thing continues like the steady flow of a current in the antahkaraṇa, which is not possessed by any thing else. But just as innumerable waves rise and fall during the rainy seasons upon the heaving bosom of a river, so various operations of the mind working upon the innumerable things of the outside world, come and go in the antahkaraṇa of Jīva. In consequence, no particular function of the mind is stationary even for a moment. Some other appears and thrusts it aside. That process by which the Antahkaraṇa endeavours to put aside a later and to recall an earlier operation is remembrance, or function of citta. The next question is, What will citta remember? How can citta remember that which has not been registered by the senses and perceived by the mind? Unless a thing has once been perceived, its remembrance is not possible, Here it may be objected that persons in dreams perceive heaven, places of pilgrimage, and the effulgent forms of Devas an Devīs which they have never seen before. How can these things be reflected in the mind during dreams without having first been seen by the physical eye? This objection has no force, because of such things as are perceived in dreams are mental. During sleep all the senses become inactive mind alone remaining conscious. In the dream play mind is the only actor, so that, whatever is shown, the acts and scenes of that play are but the sport of that one actor assuming different characters. Lions, tigers, snakes, bears, wife, son, friends and servant, heaven and hell, and

all such things seen in dreams are nothing but transformations of the Antahkaraṇa. Whatever the mind has at any time seen, heard, or thought, remains engraved thereon like marks on a stone. For various reasons, in sleep subsequent superimposed impressions disappear, laying former marks exposed to view. As the outer curtain is raised, the inner scene is revealed. It is not that heaven has never been perceived. All that we say is that it has not been perceived in this birth. We have no right to say that it was not perceived in any previous birth. These matters[54] will, however, be explained in our discourse on reincarnation. This much only we shall say here, that mind is the builder[55] of the heaven seen in dream, when it perceives not by aid of the senses, but works only with the aid of such materials as were perceived by it before. It is with such materials that the mind builds in dream heaven, earth, hell, and all such things. Mind, then, without the aid of eye or ear, sports with such things as it has seen or heard by the eye or ear, but with this difference, that by bringing one thing in contact with some other previously perceived thing, it makes both appear in a form different from their real one. True, we see heaven in dreams, but the idea that that heaven is heaven is but a reflection of the heaven which the ear has perceived through Vedas and Vedāṅgas. Had we not heard the beauty of heaven described by Itihasas,[56] Purāṇas, and the like, and impressed that heaven in our minds, the idea of heaven would never have been found within us, and without such idea we should never have seen heaven in dream. It is the previous impressions caused by our having heard of heaven which makes us see heaven in the dream picture. In this lies the distinctive character of the picture. The places, temples, woods, and groves which we seen in it are but reflections of things which we have seen on earth, with this difference, that through its previous impressions the mind decks them out in various on ways. In the case of a shining city seen in dream the brilliance as well as the city are of previous perception. Mind only puts the brilliance and the city together. Dense forests full of animals of prey have always existed, but to-day mind places me before a tiger in sucha forest. In this alone is to be sen the handli-work of mind—the hidden mystery of the drama, the characteristic of the dream. It is for this reason that I have said that a thing which has

not been perceived by one of the five senses can never be seen in dream, for mind, the showman, does not contain it in his store-house. Dreams relating to Devatās worshipped by Sādhakas are, however, brought about by a different process, which we shall explain in the chapter on the eight forms of Siddhi of a Sādhaka.

This instance of dream prove that whether in awaking or sleep, citta cannot remember anything which has not been heard, touched, seen, tasted, or smelt.

Even in the case of meditation upon a Mantra some one or other of these five sense- principles must be present. In the case of the Gāyatrī there is much difficulty on this point.

2. Worship of Gàyatrì

Many people nowadays believe that it is the Brahmān without attribute who is the Devatā of the Gāyatrī, so that with the Gāyatrī Mantra only his attributeless aspect should be contemplated. But in this there is a difficulty. The attributeless Brahmān is beyond the range of the mind, speech, or senses, and how can mind think or citta remember that which is not within the range of the senses. If it is impossible even in dream to see anything which has not been previously perceived by the senses, how is it possible to do so when awake? The contemplation of the Gāyatrī Mantra is thus rendered impossible. Secondly, the attributeless Brahmān is beyond all attributes. That which is such shows neither favour nor disfavour, neither satisfaction nor dissatisfaction, so that nothing should be desired or expected from which nothing can be expected, and to whom nothing is near, and nothing is distant?

It may be said that Gāyatrī does not ask anyone to go or come, but only to sit down and meditate. But meditation is not possible without mind. The latter is intimately associated with the three qualities. The supreme Brahmān is without them. It is, therefore, as impossible to hold the firmament between a pair of tongs as it is to worship the attributeless Brahmān by a mind with attributes. Thirdly, whether we be on the paths of knowlede,[57] devotion,[58] or work,[59] worship of the Brahmān without attribute is against all opinions,

reason, and Śāstra. "The mental process by which the self is related to the Brahmān with attributes is called worship." For this reason it would have been preferable that anything else than worship should be done in relation to the attributeless Brahmān, which it is supposed the Gāyatrī seeks to establish. But how can we help it? The Śāstra has, again, said: "The twiceborn—that is, Brāhmaṇas, Kṣattriyas. And Vaiśyas-are all Śāktas[60] and not Śaivas or Vaiṣṇavas; for they all worship Gāyatrī Devī, the Mother of the Vedas." This means that whatever one may become afterwards whether Śaiva, Vaiṣṇava, Saura,[61] or Gāṇapatya,[62] one is at base a Śākta.

For Gāyatrī, who is the Mother of the Vedas, and from whom a person derives his twice—born character, is Herself an embodiment of mighty Śakti.

Here also it has been said: " All worship Gāyatrī Devī." How can one who is attributeless be made the subject of a mind with attributes? Fourthly, it is said that the Brahmān which Gāyatrī seeks to establish is attributeless, Śāstra, however, says that, when meditating on Gāyatrī during Japa,[63] She should be contemplated under three forms according as it is morning noon, or evening. In the morning She is Gāyatrī, and appears as ayoung girl, rosy like the young sun. She is two-armed Brāhmaṇī,[64] riding a swan,[65] holding in her hand rudrākṣa beads.[66] the thread, and begging- bowl,[67] residing in the disc of the sun, the presiding Devī[68] of the Ṛgveda. At noon She is Savitri, and appears as a young woman, dark as the petals of a blue lotus. She is Vaisnavi,[69] riding the bird Garuda, holding in Her four arms a conch shell,[70] discus,[71] mace,[72] and a lotus, residing in the orb of the sun, the presiding Devī of the Yajurveda. In the evening She is Sarasvatī, and appears as an older woman of spotless white beauty. She is three-eyed Rudrāṇī,[73] crowned with the crescent moon, riding a bull, holding a trident[74] and drum,[75] residing in the solar disc, the presiding Devī of the Sāmaveda.

In the commentary of Saṅkarācārya on Sandhyā,[76] as prescribed in the Yajurveda, the following passages are quoted: "Gāyatrī at morn, at noon, Sarasvati at evenuqe, She bears these three flames at these three times of the day, and she herself is Sandhyā at all

three time (Vyāsa).

" The morning Sandhyā is Gāyatrī, the noon Sandhyā is Savitri, and evening Sandhyā is Sarasvti" (Yājñavalkya).

"Gāyatrī is red, Savitri is white (according to some[77] Veda), and Sarasyti is dark (according to some1 Veda). These three appearances of Gāyatrī have been mentioned for the three Sandhyā. In meditation at other times She should be contemplated upon as being of a white colour" (Vyāsa).

"Three-footed Gāyatrī who in her three feet embodies the three Śaktis[78] of Brahmā,Viṣṇu, and Maheśvara; Her alone should the twice-born seek and worship in three forms."

Again, it has been ordained that this very Gāyatrī, who appears as Śakti, should be contemplated as a male at the time of praṇayāma[79] thus: "At the time of inspiration[80] of breath contemplate (according to some Veda) the Mahatma[81] dark as the petals of a blue lotus with four arms in the circle of the navel. At the time of retention of the breath[82] contemplate (according to some[83] Veda) Brahmā, the grandfather of the world,[84] red of body, with four mouths seated on a lotus in the region of the heart. At expiration[85] of breath contemplate Maheśvara,[86] the Destroyer of sin, clear, fair and white, like the purest crystal in the region of the forehead."

Oh, thou Brāhmaṇa, who hast privilege[87] in Veda and worshippest Gāyatrī, tell me now, do these forms represent that aspect of the Brahmān which is without attributes?

Whether the Brahmān be with or without attributes,and possessed of form or not, will be hereafter discussed. Śāstra saya that the Brahmān whom the Gāyatrī speaks of is without attribute, but it also says that at time of japa and praṇayāma His form with attribute should be contemplated. How are we to harmonize these two statements of Sstra? If in Gāyatrī He is explained to be without attribute. Why dose Śāstra again enjoin that He should be contemplated with attributes? How shall we establish a concordance between these apparently contlicting statements? We shall deal with this matter afterwards. But here we ask why has this conflict come about? Has Śāstra itself

the power to determine anything in Him?[88]

Of course not. Is it not bound to say that which He really is ? Had the Śāstra been the creation of mere human authorship then there would certainly have been much ground both for affirmance and denial. But according to the Āryan view Śāstra is not a human production, but the production of Him concerning whom these questions arise. How then can objection arise as to why the Śāstra has said this or that ? Bhagavān Himself takes his own portraits in His own camera. These portraits reproduce the different appearances in which He is sitting before it. His will is the sole cause of these differences. For this reason an objection as to why Śāstra has said this or that is fundamentally impossible.

3. The Vàcya and Vàcaka[89] Šaktis or a Mantra

Sādhakas will particularly bear in mind that not only in the Gāyatrī but in every Mantra there are two Śaktis-the Vācya Śakti and the Vācaka Śakti. The Devatā who is the subject of a Mantra,[90] is the Vācya Śakti. And the Devatā who is the Mantra itself[91] is Vācaka Śakti. For instance, the Devatā presiding[92] over all Viṣṇu Mantras is Durgā in the Mantra of the hymn of one thousand names of Durgā, Durgā is the Devatā and Mahāmāyā is the Śakti. In the hymn of a thousand names of Viṣṇu, Paramatma Śrī Kṛṣṇa is the Deveata, and the son of Davaki[93] is the Śakti, and so on. As the seed lies inside the fruit so the Vācya Śakti lies within the Vācaka Śakti. As one cannot see the seed without penetrating through the fruit, so one cannot perceive the true nature of the Vācya Śakti without first worshipping the Vācaka Śakti. It is the Vācya Śakti who is the life of a Mantra, and the Vācaka Śakti is that by which such life is sustained. Without life what is the there to sustin? And if it be not sustained life is not possible. For this reason, without both of these two Śaktis a Mantra cannot even be awakened[94] and Siddhi cannot be obtained in it.[95] In particular, without worship of the Vācaka Śakti life cannot be infused into a Mantra.[96] To think of Sādhana and Siddhi in connection with an unconscious Mantra is as though one were to take a dead child in one's lap and thought to attain worldly prosperity with its help. By worship[97] the Sādhaka must, here understand

not the worship of the twentieth century spreading like some contagious disease,but the worship ordained by Śāstra for the Āryan race. For the fruit of this worship to which we shall refer is stated in the Śāstra. The Mantra of this worship is not prayer or self-dedication, ending in roaring thunder and strom-clouds in an autumnal sky.[98] The first fruit of its utterance is a shower of glances form Devas powerful enough to deluge the universe, and the last is the wealth of Siddhi. As the waters of earth drawn by the sun gather in the sky, and then fail on the cards as rain and are dreid up, and again and again are drawn by the sun, and fall and are dried up, so is this dualistic world drawn towards the brilliant solar orb which is the subject of the Gāyatrī, and then descends as knowledge of the non-dualistic truth,[99] flooding the dry dualistic samsāra, making a current of non-dualistic Brahmā-knowledge and Brahmā-bliss to flow all over the dualistic universe, setting aside illusive dualism, drawing non-dualistic knowledge towards Her from whom dualistic existence originates. And in the meantime the wealth of the eight Siddhis[100] grows and ripens, filling the vast universe, the field of action[101] belonging to that worthy cultivator the Sādhaka. For this reason we are not to understand by the Gāyatrī Mantra the beginning of a storm, but he Mother, who is fair as clouds laden with water. The attributeless Vācya Śakti, who is the subject of the Gāyatrī, knows that Her aspect without attribute is unapproachable by Jīvas who have attributes. She has therefore blessed the world of devotees by the assumption of form with attributes favourable to the Sādhana and Siddhi of the Sādhaka, and it is this form dwelling in the hearts of devotees which is the Vācaka Śaktiresident in the Gāyatrī Mantra. It is the lustre of Her colours, white, yellow, blue, and red, which manifests itself in the lustre of KulaKuṇḍalinī,[102] voicing the fifty letters of the Alphabet. It is of Herself that every letter speaks. Sistra therefore says: "Oh, Muni, who can relate the unparalleled greatness of that Adya Śakti?[103] Śiva Himself, with his five mouths, has failed to describe it. When death approaches the dweller at Benares who longs for liberation, to him Ṣambhu.[104] Himself appears, and utters in His ear the great Mantra called Tārāka-Brahmā in the form in which it was given by his Guru, and thus grants him the superme liberation of Nirvana. Oh, Jaimini Brāhmaṇa and Ṛṣis It is that great Śakti who gives the

liberation of Nirvana, for She alone is the bīja[105] of all Mantras. Oh, high-souled man, all Vedas have described that Guru of liberation as the Devatā who resides in all Mantras. In the city of Benares, Maheśvara, desirous of granting liberation to all creatures, even to such as hares, insects, and the like. Who have received no initiation.Himself utters in their ears at the time of death the name Durgā, the great Tārāka-Brahmā Mantra."[106]

Again in the chapter on Creation in the same Śāstra, it has been said: "High-souled man! In this manner Bhagavān Brahmā created the whole world, and Prakṛti Devī, appearing through part of Herself as Savitri. whom the twice-born worship at three sandhvas.[107] received Him as Her husband. Similarly the Devī incarnated Herself in part as Lakṣmī and Sarasvati, and in Her play received Viṣṇu, the maintainer of the three worlds, as Her husband."

Over and above this there are descriptions of Her innumerable manifestations[108] in the form of the Matrka varnas.[109] To these aspects we shall refer in their properplace. In fact, there is no difference in substance between the different states, Vācya and Vācaka, of Sacchidanandamayi.[110] As clouds are the compact state of water, so the aspect with attributes of the Vācaka Śakti is but the compact state of the attributeless Vācya Śakti. As clouds moved by the wind liquefy and pour rain, so, moved by the love of devotees, the Deva with form and attributes gratifies them by manifesting to their view that aspect of Hers without attributes which pervades the universe. Sādhana and Siddhi are the necessary processes to secure such gratification. For this reason we find in Śāstra that whenever She has out of Her extreme favour to a devotee fully manifested Herself, She has, despite of Her being formless, shown the world-form[111] as Her own form. Had the Vācaka Śakti been separate from the Vācya Śakti, how were it possible for the unlimited Śakti extending throughout the universe to appear in that limited form? How could the womb of a limited form hold this universe? And so, oh, devotee, I say the cloud is but a condensed mass of particles of water. Open your heart, cry "Oh, Mother!" fan it with the wind of devotion[112], and then you will see that a copious incessant downpour will deluge the three worlds. And then, not only ourselves, but the whole

dualistic world will enter and sink in the unfathomable womb of the one and only existence.When the Śakti with attributes resident in the Mantra is, by dint of the Sādhana of the Sādhaka, awakened, She will open the gate of the monistic truth, when it will become possible to see the true nature and essence[113] of this universe.

Just as in order to obtain a knowledge of the magic art of acting the actors and actresses must themselves play their parts, so unless the Actor and Actress in the play of this world themselves graciously show us their art, none can give a true perception of what is Brahmāvidya.[114] But the matter is different for those who, appearing themselves in the character of actors and actresses, make a play of that play, who in reading dramas themselves become the dramatis personae, and who the moment they close their eyes cause the universe with attributes to vanish, and see the attributeless Brahmān.[115] For they are themselves both exhibitors and spectators, both actors and audience. They can change their character ten times in an hour, and themselves enjoy the sight of it. They can do what they like. We have nothing to say to it. Nevertheless, whatever others may say, they themselves know that they are not one whit better than what they were before, but have merely assumed a part. So much about the playing of parts; the seeing of the real play is a different matter. But the thirst of the heart of those who hope that He will play, and they will see; that He will dance, and they will be the cause of His dancing; that He will show His real aspect and they will enjoy it to their hearts' content, cannot be satisfied by the sight of this worthless play. Their solemn resolve is that so long as new and charming clouds do not appear in the sky, they would rather cry with plaintive hearts and parched throats incessantly, like a cātaka,[116] in this life, tormented by the three kinds of sorrow,[117] than, being drawn by the false attraction of the mirage, rush towards it like foolish deer, and be untimely consumed with the fire of a burning thirst. Sooner or later a day must come in the year of human life when the eye will be soothed and the heart refreshed by the blissful world-filling beauty of the soothing shining cloud, and the thirst of the heart will be satiated for life by the shower of Her gracious glances full of nectar. For this reason the devotee depends on Her

alone, is all submission to Her, never begs at the door of others, and says; "Oh, Mother, I know that Thy true aspect is Brahmākaivalya,[118] that Thou art without attribute, and attainable by true knowledge alone. I know that Thou art also full of kindness for Thy devotee. I know that Thou art our Lady,[119] and that the universe is Thy form. I know that Thy substance is existence, consciousness, and bliss, and that Thou in various forms grantest the desires of Sādhakas. I know that Thou holdest the three worlds in play. I know, oh, Mother, that Thou art the ordainer of all ordainers. But still I know that for the man who is helpless, destitute, and woebegone, who seeks a shelter from danger, and who has no means of fulfilling his desire. Thou are the soles, Mantra, and healing balm. It is in order that She may grant this prayer of the Sādhaka and to prove the truth of this faith that she who is the Vācya Śakti, whose substance is eternal consciousness, assumes playful forms as Vācaka Śakti. Dwelling as Daughter in such a form the Mother of the world said to Her Father, Himālaya, 'None can comprehend my subue[120] form without first having duly meditated[121] on my gross[122] form. The sight of this subtle form releases Jīva from the bonds of Samsāra, and gives him Nirvana Samadhi.[123] For this reason a Sādhaka who desires liberation must first seek refuge in my gross forms, and then, having by Kriyayoga duly worshipped these forms slowly and step by step, think of My supreme , unwasting, subtle form.'"

The Sādhaka will from this realize that it is only after full worship of Her in Her aspects with form that he has the right to think, little by little, of Her subtle aspect. Now where is that subtle aspect, and where stand you and I?

As in Gāyatrī, so in every Mantra, the Vācya Śakti is without attribute,and the Vācaka Śakti is with attribute, for the latter is the object of worship and the former the object which is to be attained. The Vācaka Śakti must be used as a means and support in order that the Vācya Śakti may be attained.

So long as I must worship with this, my mind and heart preserving the distinction that I am the worshipper and She is the worshipped, so long there is no other alternative than to worship that aspect of

Her which has both form and attributes. But on the day that my mind and heart sink in the womb of Prakṛti[124], the twenty-four tattvas[125] will disappear in Herself, all egoism will be destroyed, and I shall lose myself in that state beyond all speech and thought, in which "neither you nor I exist". On that day where am I or who is mine? Your existence depends on mine. so that if I cease to exist where, then, are you? And even if "you" do exist there will be no "I" to discover "you". Only so long as a river does not fall and lose itself in the sea does the distinction between river and sea exist. But when the river mingles with the sea the former ceases to exit; and so does the sea to the river, which is lost in it, though it exists for all the world besides. The individuality of the river ceasing it exist. It can no longer say what it has become owing to the loss of its self. There is then no means of either separating the "self" of the river, nor can theriver separate itself. For this reason I say that when I cease to exist She, to, notwithstanding Her existence ceases to so far as I am concerned for with the destruction of my individualhty Her duviduality Her individuality in its relationship to me has also been destroyed. Now tell me, O Sādhaka ! whom shall you worship when sinking in the attributeless aspect of the Self. This state is not worship but the ultimate furit of it called Nirvana or Brahmakaivalya. In this state the worshipper becomes one with the worshipped. There remains neither worshipper nor worshippped, but only She. If you consider this as also suitable for worship, I know not where in the domain of the lady with dishevelled hair[126] you can get liberation. However that may be, the question is one which concerns only those who has attained that state. We say to you, Jīva, that so long as that state of a Jīva lasts, no other means are available to you but worship. So long as you must worship you must, in order to maintain that worship as such, continue to worship a Delity which possesses form. Do not be afraid. Neither you nor I will have to clutch indiscriminately at anything or everything.

She who created Jīva knew aforehand the pangs of the Jīva's heart, and because She must be attained the Daughter of the Mountain has surrendered Herself to various forms. Because of this we on earth may dare to stretch our hands towards heaven to seize her.

Although, whether on earth, in heaven, or in the nether world, She is one without a second, She has yet assumed various forms as Mother of the dualistic world. It is the sight of this grand play of Brahmāmayi which has led Śāstra to say in the Lularnava Tantra.[127]

"Brahmān, who is all consciousness, without body or part, and beyond the power of speech and mind, builds forms for Himself for the benefit of Sādhavas."

In the Mahānirvāṇa Tantra, Sadāśiva says to the Devī, Hear why thou art worshipped and why Thy Sādhana leads Jīva to Brahmā-Sayuja ?[1281] Thou art the supreme Prakṛti of the Supreme Soul. O Śive ![129] the whole world is born of Thee. Hence thou art its Mother. O Lady ! everything in this world be it great or small, moving or unmoving, has been created by Thee, and exists under Thy control. Thou art the Mūlaprakṛti[130] of all Vidyās,[131] and the origin of even Us[132]; Thou knowest this Tattva[133] of the entire universe yet none know, Thy true aspect. Thou art Kālī Tārā Durgā, Ṣoḍaśī, Bhuvanesvarī and Dhūmāvatī. Thou art Bagalā, Bahairavi and Cinnamasta Thou art Annapūrṇā[134] and the Devī of speech.[135] Thou art Mahālakṣmī, who dwells in a lotus. Thou dost embody all Śaktis. In Thee are all Devas. Thou art subtle as well as gross, manifested as well as unmanifested. Formless Thou dost possess also forms. Who can know Thy true aspect ? For the success of worshippers, the welfare of the whole world, and the destruction of the Danavas,[136] Thou assumeth all Kinds of bodies. Thou art four-armed, two-armed, six-armed, and eight-armed. For the preservation of the universe. Thou holdeth all kinds of arms and weapons. Mantra, Yantra,[137] and other modes of Sādhana, as well as the three forms of worship, Paśu, Vīra, and Divya,[138] are all described in Tantra in accordance with these different aspects of Thine." The same Tantra says: "Thou dost embody all Śaktis; Thou art the supreme Ādyāśakti.[139] Our Śaktis[140] as Creator, Preserver, and Destroyer of the universe, are derived from Thy Śakti. Thy eternal forms are of varied colour and shape, and adored by means of various forms of Sādhana. Who can describe all these? It is by the grace of a drop of Thy mercy that it has been given to Me to describe in Kulatantra Āgāma and other Śāstras the mode of Sādhana and worship of those forms of Thine."

From these Śāstrik references it appears that the Daughter of the Mountain, knowing the incapacity of Jīva to conceive any idea of Her subtle nature,[141] incarnated Herself in various forms for Sādhana and Siddhi, the welfare of the three worlds, and for the relief of earth from the burden of its sins.[142] This is the firm faith of those who proceed along the path of Sādhana under the control and protection of Śāstra. Different is the opinions of those who hurry along the path of selfishness, keeping Śāstra under their control. None can object to another preaching his own individual opinions. But those who hide themselves under the cloak of Śāstra, and in an unnatural way kill or wound it, stabbing its heart with wrong meanings and perverted interpretations, pouring into it the poison of selfishness proclaiming to the world that they are doctoring the Śāstra from the poisonous bag full of sharp weapons of selfishness belonging to modern social reformers, founders of religion, critics, and murdering charlatons, must be exposed in order to show with what excellent remedies they trumpet their doctoring of the religious world. We must also see whether the very wasted, contracted, and slumbering state of religion which they have brought about in the present time by virtue of their treatment is merely a sleep of rest for religion, or its eternal sleep in death. In this section we shall dislose to Sādhakas that new treatment of Sādhanadharma by these doctors, which consists of hitting its head with the Brahmā-weapon:[143]

Cinmāyāsyāprameyasya niṣkalasyasaririnah.
Sadhakanam hitarthaya Brahmaṇo rupakalpana.

That is to say, Brahmān who is all consciousness, without body or parts and beyond the reach of speech and mind,[144] builds forms for the benefit of Sādhakas.

We have given before the interpretation of this verse, based on the authority of Śāstra. But the above mentioned doctors are opposed to this interpretation. They say that worshippers have themselves given imaginary forms to Brahman for their own purposes, although, as a matter of fact, Brahman has no form. If this be true, then Sādhakas have not only given imaginary forms to Brahman, but their alleged purposes and benefit must be imaginary. If Brahman has

really no form, how can we believe that a true purpose can be served by attributing false and imaginary forms to Him? You may say that contemplation of form merely produces concentration of mind, and that, by His grace, gives siddhi. Here we ask, Does it not make one feel inclined to laugh when one thinks of something as existing which one knows to be non-existing? It is neither contemplation nor concentration, but the play of a child with Brahman. A girl knows well enough that a doll can never be a living thing. She is not also ignorant of the fact that she is a little un-married maiden. Still when she plays she shows great concern for her doll-son, pretends that it is crying, feigns to give it milk, takes it on her lap, caresses it, and so satisfies her own mind. The attribution of false forms to Brahman is exactly similar. I know that the attributeless Brahman has no pleasure, displeasure, virtue, vice, attraction, attachment, pity, generosity, no love, affection, dual relation, or even body. Is it not then absolutely useless for me to meditate upon imaginary forms of that attributeless reposeful Brahmān who has no form, and to worship Him to gain His favour? Who will deny that they are madmen who believe that during the eternal flow of worldly events from time immemorial Āryan worshippers have been simply wasting their energies in such a useless task?

Secondly, If forms are imagined in order with their help to acquire concentration of mind, why abandon such forms as are naturally beautiful and calculated at the very first glance to captivate the mind; and why make the restless mind still more restless by the imagination of all kinds of unnatural and various forms for Devas and Devīs. There is no objection to such an argument in the case of those who have imagined such unnatural forms. But such an idea is dangerous to those whose success depends on the dictates of Śāstra. Whilst worshipping, I am independent, but at the time receiving the fruits of worship I am dependent on Śāstra: It is very difficult to enter into this monstrous mystery.

Does Siddhi obey my command? Is it not the height of impudence or the raving of a madman to suppose that Siddhi will appear and move in the way I shall order it, and follow upon whatever form I shall contemplate? Knowing that this vanity of free thought in

Śāstra must one day be shattered, Bhagavān, in the discourse between Śrī Bhagavān and Uddhava in the Śrīmad Bhāgavata,[145] says:

"The Sādhaka who disobeys Śāstrik ordinances and does Sādhana according to his will, not only fails to achieve siddhi, but also gies to Hell." His licence deprives him of siddhi, and the great sin of disobedience to Śāstra leads him to Hell.

Will you and I to-day give imaginary forms to Him whose will has created the infinite of the Brahmāṇḍa? It is, indeed, creditable to you that you, being a man, have been able to believe it. I ask, What is you authority for this imagination of forms? You will reply that Śāstra had said: "Sādhakanamhitarthaya, Brahmānorupakalpana."[146] I find nothing to object to in what Śāstra has said, but the danger lies in the manner in which it is understood.

Foot Notes

1. Gāyatrītattva. The Gāyatrī, the famous Mantra, is the essential tattva of Vedas: "Om, let us contemplate upon the wonderful spirit of the Divine Creator of the terrestrial, atmospheric, and celestial regions. May he direct our minds (towards the acquisition of Dharma, Artha, Kama and Mokṣa)."

2. Sakara upāsana
3. Tattva.
4. For the Mantra is the Devī Hereself.
5. Tattva or principle.
6. Tattva or principle.
7. Mūrti
8. A Brāhmaṇa is called "earth-deva", (Bhudeva).
9. The Lord.
10. Lineage.
11. Recitation of Mantra.
12. Foreigner.
13. Foreigner
14. Gāyatrī Tattva, or the nature of or principles concerning Gāyatrī. In a general way Gāyatrī Tattva means the subject of Gāyatrī.
15. Sage or saint.
16. Mantra power.
17. Gāyatrī Tattva, or the nature of or principles concerning Gāyatrī. In a general way Gāyatrī Tattva means the subject of Gāyatrī.
18. Arani.
19. Caṇḍāla.
20. Tejā.
21. Ahuti
22. The sacrifice into fire.
23. Brahmātejas
24. Caitanya.
25. That is, possessing the characteristics of the three gunas-sattva, rajas and tamas.
26. Tejas.
27. Tattvas.
28. Literally, make to shine.
29. Power of Mantra.
30. Manana.
31. Mokṣa.
32. That is dharma, artha, kama, mokṣa.
33. The lowest Cakra in the perincael region.
34. The cavity of Brahmān on the crown of the head.
35. Vina
36. That is from the Mūlādhāra padma to the Sahasra padma.
37. "Sung".
38. That is, the process called Saṭcakrabheda by which the roused Kuṇḍalinī pierces and ascends the six Cakras until Ṣhe unites with the Śiva of the Sahasrara.

39. Ecstasy
40. That is, the Deity which a particular person worships.
41. The Panchadasa.
42. Literally, means "doing inside".
43. Qualities or principles.
44. Vikara. 45. Vairagya.
46. The antahkaraṇa, which is the ego in general (Ahomartha antahkaraṇa sāmānyam—Yoga Vāśiṣṭha), is really one though its function are distinguished as above.
47. Manas is that thental faculty which considers whether the subject presented to it is this or that—"doubt"—manah sankalpa vikapakatmakam (Sāṅkhya Tattva Kaumudi).
48. After mana functions it presents its object to the self, which sets itself as subject against it. Then Buddhi, which is determination (Adyavsāya buddhi, ii. chapter, xiii, Sūtra, Sāṅkhya Pravacana Daranam), follows with its quality of certainty (Niṣcayakariṇī)
49. Self-consciousness—the ego recognizing itself (abhimana ahaṅkāra, ii, chap. xvi, Sūtra, ibid.)
50. A term, in its wide signification meaning "mind" or the Antahkaraṇa in general, but here meaning that which functions as cinta, "contemplation" of a present or remembered object of thought. In Sāṅkhya, as opposed to Vedanta, Cinta is included in Buddhi.
51. Involved in all contemplation.
52. Direct perception. 53. Suṣupti.
54. Tattavas. 55. Viśvakarma.
56. Histories. 57. Jñāna.
58. Bhakti. 59. Karma.
60. Worshippers of the Devī, as opposed to worshippers of Śiva and Viṣṇu.
61. Worshipper of the sun.
62. Worshipper of Ganeśa
63. That is, Dāyāna, during recitation (japa) of mantra, as the Catholic, when saying the rosary, thinks, of each sence of the joyful, sorrowful, or glorious mysteries.
64. Feminine aspect or Śakti of Brahmā
65. Hamsa which is also described as a goose of flamingo, the vehicle (Vāhana) of Brahmā.
66. The seed of a fruit, used for mala (rosary), etc.
67. Kamaṇḍalu, used by ascetics to carry food given to them.
68. Adhiṣṭatrī.

69. Feminine aspector Śakti of Viṣṇu, whose Vāhana is the Bird-King Garuda.

70. Śankha. 71. Cakra.

72. Gadā, all three held by Viṣṇu.

73. Feminine aspcet of Śakti of Rudra (Śiva), Whose Vāhana is a bull.

74. Triśula.

75. Damaru, a small "hour-glass" drum, held as well as the trident by Śiva.

76. Daily worship, performed at morning, noon, and eventide.

77. *Sic* in original.

78. Powers.

79. Regulation of breath, or breath exercises (see *Introduction to Tantra Śāstra*).

80. Puraka. 81. Great Spirit; here Viṣṇu.

82. Kumbhaka.

83. *Sic* in original. 84. Loka.

85. Recaka. 86. Śiva.

87. Literally, "enjoyest adhikara in Veda."

88. Literally, "to build or break anything about Him."

89. These terms are explained in the text.

90. Pratipadya Devatā.

91. Mantramayi Devatā.

92. Adhistarti residing in or presiding over. Every mantra has its Adhiṣṭatrī Devatā.

93. Mother of Kṛṣṇa.

94. That is, there is no mantracaitanya. Unless the mantra is awakened in and by their consciousness of the sādhaka the mantra thus becoming parcel of the consciousness of the sādhaka himself, it is mere dead sound and letter and without fruit.

95. Mantrasiddhi (see *Introduction to Tantra Śāstra*.)

96. The conditioned consciousness necessarily works by and through form (which is the nature of its thinking) to the formless "That" which manifests to the sādhaka in worship as form.

97. Upāsanā.

98. That is, in moaning, weeping, etc.

99. Tattva.

100. See *Introduction to Tantra Śāstra.*

101. Karma 102. Śiva

103. The Devī whose seat is in the Mūlādhāra.

104. Primal Śakti Śiva.

105. Seed or seed mantra.

106. Mahābhāgavata Discourse between Vyāsa and Jaimini.

107. Morning, noon, and evening

108. Vibhati.

109. Letters of the alphabet.

110. She whose substance is existence, consciousness, and bliss: the definition of Brahmān.

111. Viśvarūpa. 112. Bhakti

113. Tattva.

114. Knowledge of Brahmān

115. A remark directed against the Brahmo sect, who are here described as thinking that they can do without Sādhana and by simply closing their eyes can see the Nirguna Brahmān.

116. A bird which is said to live only on rain.

117. *Vide ante.*

118. The supreme liberation.

119. Īśvarī, feminine of Īśvara, the "personal" Deity.

120. Sūkṣma 121. Dhyāna.

122. Sthūla.

123. Ecstasy of liberation.

124. See *introduction to Tantra Śāstra*

125. Of Sāṅkhya—*viz*, Prakṛti, Mahat, Ahaṅkara, Manas, Indriyas, Tanmātras, Mahābhūtas.

126. Devī as Kāli and other apperarance (Mūrti) is so repesented.

127. Chap. vi.

128. Union with Brahmān.

129. The Devī.

130. The root or primal Prakrt.

131. Śaktis.

132. That is, Btahma Viṣṇu, and other Devas.

133. Truth, Principle, Nature, Essence.

134. Various forms of the Devī, including the Daśamahavidyā.

135. Sarasvatī. 136. Demons.

137. The worshipped diagram.

138. The three Bhāvas. 139. Primal Śakti.

140. That is, the powers of Brahmā and others.

141. Tattva: existence or reality.

142. Bhubhara.

143. A pun: the Brahmā-weapon is a very dangerous one. Here it refers to the modern eclectic sect, called the Brahma Samāj.

144. Aprameya.

145. Chap. xii

146. *Vide ante*; the proper translation is, "For the good of sādhakas Brahmān builds forms," but as pointed out later, the author's opponents translate the sentence differently.

CHAPTER-6

BIJA MANTRA AND GAYATRI

CHAPTER - 6

Bija Mantra and Gayatri

The Tantric worshippers are enjoined to mutter the *mantra*, a spell or formula, sometimes prefixed with a monosyllabic *bīja*. In case of the brahmins and thehermits the formula is preceded by the word *OM*, supposed to be formed of three distinct sounds, *A, U* and *M*. *Gāyatrī*, on the other hand, is described in Apte's Dictionary as 'the name of a very sacred verse repeated by every Brāhmaṇa at his *Sandhyā* (morning and evening devotions) and on other occasions also. Great sins even are said to be expiated by a pious repetition of this verse.'

The whole theory is based on the *Śābdika* philosophy and the *sphoṭavāda*. S. Radhakrishnan observes:

The fact of meaning is explained by the grammarians on the theory of the Sphoṭa. According to it, any single letters, c,o,w, or all the letters, "cow", cannot produce the knowledge of a thing corresponding to the work, since each letter perishes as soon as it is produced. Even if the last letter is aided by the impressions left by the preceding ones, a number of letters cannot explain the cognition of a thing. There must be something over and above the letters by which the knowledge is produced, and that is the *sphoṭa*, or the essence of sound revealed by letter, word or sentence. This sound-essence produces the cognition of the thing. A single letter, unless it is a complete word, cannot signify anything. The advocates of padasphoṭa argue that only a pada, or a word, can signify a menaing, while those of vākyasphoṭa hold that only a vākya, or a sentence, can signify a complete meaning. According to the latter, a sentence is the beginning of speech, while words are parts of sentences, and letters parts of words. Sphoṭa, or sound-essence, is said to be etrenal and self-existent, bearing a permanent relation to the thing signified by it. Letters, words and sentences manifest, but do not produce, the eternal meanings. The Naiyāyikas hold that whatever is significant is a word, and we become cognisant of its

signification when we hear the last letter of the word. On hearing the last letter "w", we recollect the previous ones, c, o, and grasp the whole word by the mind; and we cognise the object by means of the conventional association between the word and the object.'[1]

The Tantras, in fact, make a synthesis between *padasphoṭa* and *vākyasphoṭa* while the two *sphoṭas* are to be preceded by the Vedic word par excellence *OM* denoting the Hindu trinity, the god of creation, the god of preservation and the god of destruction ruling over the whole universe. As tradition forbids the use of word *OM* in case of non-brahmins, the latter can use a *mantra like Aiṃ Sarasvatyai namaḥ*, while a brahmin should mutter *Om Aiṃ Sarasvatyai namaḥ* J. Sinha draws our attention to the fact that 'the *Mahābhārata* distinguishes between the supreme (Para) Brahman and Śabdabrahman, and declares that the former can be known through the latter. But Bhartrhari identifies them will each other, and maintainsthat Śabdabrahmān creates *Aum*, then the Vedas, and then the world. All empirical objects are modifications of the root sound *Aum*. The world is a modification of the Vedas, which are created by Śabdabrahma. All objects are rooted in sounds and identical with them.[2]

Though the Tantric *mantras* have thus a sound philosophical basis and an orthodox sanction behind it, the Tantras nevertheless maintain that a *mantra* lying in the pages of a manuscript or a book has after all no power behind it. It must be taken from a preceptor or *guru*, who will initiate his disciple after making it a living force. I have heard an interesting story centring round Kṛṣṇānanda Āgamavāgīṣa, a great Tantric, living in the sixteenth century, from a Sanskrit scholar of Bengal. Kṛṣṇānanda once muttered a *mantra* in the presence of his son and told the latter that if any one pronounced such a *mantra* on a fruit, the latter could never be cut down. The son in joy went to the house of a neighbour, requested him to bring a fruit and when it was brought he muttered the *mantra* on it and claimed that it could not be cut to pieces. In order to test the efficacy of the *mantra*, the neighbour at once brought a knife and cut the object into several pieces. There was a loud laughter and noise which attracted Kṛṣṇānanda to the place. He requested the neighbour to

bring another fruit, uttered the same *mantra* and no one could cut it by knife. Everyone was surprised. The son came back and asked his father about the mystery surrounding the whole affair. The Tantric master explained that what the son had pronounced were mere words, but the *mantra* pronounced by the master himself was a living force, and so it brought the desired result.

It is difficult to determine how far the story is an authentic one. But it shows at any rate the popular Tantric belief that when a *mantra* has no force behind it, it is nothing but several words put together, and that forceful *mantras* can be given only by an adept *guru* or preceptor to a fit disciple.

In the *Rudrayāmala* we find a long account of the persons who are fit to be preceptors or disciples. The list is based on the general conception of ethics with particulars injunctions. Some of the special injunctions are rather interesting. Thus it is stated that a husband cannot initiate his wife excepting when the husband knows a *siddhamantra*. i.e. a *mantra* having a force behind it. Similarly, a father cannot initiate his son, or a brother his brother. A similar injunction is also found in the *Yoginītantra*. On the other hand, it is enjoined in the Tantras that one can take initiation from his mother. It is clear, that such treatises were composed under the influence of the Sākta doctrine.

The *Tantrasāra*, which tries to bring the Tantric doctrines into the orthodox line (16th century), furnishes us with some interesting details regarding *dīkṣā* or initiation.[3] Thus we are informed that—

1. A Vaiṣṇava or a Śaiva should take initiation or *dīkṣā* from a Vaiṣṇava or a Śaiva guru respectively, but one whether a Vaiṣṇava, a Śaiva or Sākta may initiate a Sākta disciple.

2. A householder should take initiation from a *guru* who is also a householder and a *yati* from a yati.

The second statement that were Tantric householder *gurus* with their families—the respect to be shown to the family members of the *guru* is mentioned elsewhere—shows that Tantrism pervaded all the

stages of human life and it is wrong to believe that the doctrine was confined solely to the ascetics who followed semi-magical and other nasty practices. Such householders lived in societies dominated by orthodoxy and a few of the Tantric practices dubbed as nasty and obscene could not have been practised by them. Such practices were resorted to by a small particular group and these are not wholly nasty (supra). The adjective *strījita* given to these *gurus* shows clearly that the so-called five *Ms* have a special significance.

The following injunctions may be noted here:

a) A *guru* and a *śīṣya* should live together for one year watch the conduct of each other adn then decide the desirability of initiation.

b) A boy, an old, lame or slim person should not be made a *guru.*

c) We have a long list of persons,2 who, though otherwise qualified, cannot be made a *guru.* The list includes those mentally, physically or morally backward and cannot stand test in the background of ordinary ethics.

d) It is emphasized that the *guru* should not be thought of as an ordinary person. He is the deity or god in human form. If śiva is angry the *guru* can save, but when the *guru* is angry there is no agency that can save a man.

Some of the qualities of the *śīṣa* or disciple as enumerated in the *Tantrasāra* are very intresting. Thus it is stated that a *śīṣa* should be of quiet nature, modest, of pure soul, devoted, meritorious, efficient, of good character, saintly, devoted to *guru* etc. This seems to indicate a general catalogue of the qualifications of an ideal man. The demerits enumerated, on the other hand, include miserliness, poverty, absence of *ācāra* or ordained practices, finding fault with others, illiteracy, pride, disease, lust etc.[4]

As the Tantras make a harmony of the karma of the Vedas, the *Jñāna* of the Upaniṣads and the *bhakti* of the Purāṇas and the Great Epic, it was evidently necessary for a disciple to be versed in all the

three aspects of Hindu *sādhanā* and thus it was required that a *sādhaka* should be of an ideal aptitudes. It is further stated that while it was necessary for a disciple of the Brāhmaṇa caste to live with the guru for one year, a kṣatriya was enjoined to live so far two, vaisya for three and sūdra for four years. This clearly shows that the Tantras, though otherwise maintaining a very liberal attitude, operated in the background of the fourfold caste system, indicating thereby once again that the Tantric doctrine had been working among the householders of the orthodox society. In fact, the *Kulārnava* declares that a householder versed in all the *śāstras* may be a good *guru.* Here *śāstras* refers to Tantra *śāstras*, for it is maintained in the Tārāpradipa that god can be propitiated only if worshipped after the *āgama* fashion, and not in other methods; for the Vedas were fruitful in the *satya* age, smṛtis in the *tretā*, Purāṇas in the *dvāpara*. While in the *kaliyuga* the āgama methods only are fruitful, because in this age the Brāhmaṇas are unholy and follow the avocations of the sūdras and therefore cannot follow the Vedic injunctions in details.[5]

On an auspicious day indicated by the almanac tallying with the horoscope of the disciple, the *guru* should initiate the former. The Tantra states that on the day just before the initiation the *śīṣya* should observe fast, lie on bed of *kuṣa* grass and utter the *mantra* of *namo jaya trinetrāya* or other *mantras* as directed by the *guru*. If at night the *śīṣya* sees in dream objects like elephant etc. (a list of such objects is given in *Tantrasāra)*, it is to be believed that the initiation will ultimately lead to success. The injunction of observing fast etc. is meant for purifying the body and mind, but it is really difficult to understand what the significance of the dreams can be, especially if we judge the same from the point of view of modern psychologists like Sigmund Freud and other. Here evidently some aboriginal beliefs have crept into the system or we are not in a position to unravel the mystery of the Tantric injunctions.[6]

In case of the *mantras* also the Tantras perscribe sereveral distinct groups. First of all, it is to be decided which *mantra* is suitable for a person and which not and for this the Tantras have suitable for person and which not and for this the Tantras have put forth several tables in the background of which a *mantra* is to be

so judged. There are six such diagrams in the *Tantrasāra*, but the most interesting is the one known as *kulākulacakra*. It works in the background of the conception of five different elements, *air, fire, earth, water and ether*. The *guru* is to judge which element is stronger in the person of the disciple and the *mantra* accordingly, should be given to him. Thus if one has the preponderance of water element he may be given a *mantra* of the earthly, group, for water and earth are considered to be friendly; but if initiated in a *vāyumantra*, he will face much harm, for water and air elements are considered to be of inimical character.

This *kulākulacakra* appears to be first hinted at in the *Rudrayāmala* which though starting on a scientific basis nevertheless sinks into superstition when stating that water and earth elements are friendly, but inimical to air because we know that water and fire are inimical, but water and air elements are rather friendly. The Tantra sinks into further unscientific leverl when it prescribes that a *mantra* is to be judged as belonging to a particular element when its first letter tallies with the one in the following chart:

air	fire	earth	water	ether
a ā	i ī	u ū	ṛ ṝ	ḷ ḹ
e	ai	o	au	aṃ
k	kh	g	gh	ṅ
c	ch	j	jh	ñ
ṭ	ṭh	ḍ	ḍh	ṇ
t	th	d	dh	m
y	r	l	v	ś
ṣ	kṣ	l	s	h

The method of the *Rudrayāmala* did not appeal to the later writers and so they invented different diagrams for different deities or groups of deities, but nevertheless they also work on the basis of the first letter of the deity's name and the first letter of the name of the disciple. In the other words, it also works on the theory of *sphoṭavāda*.[7]

The Tantras thus groups the different Indian alphabets under the above five headings and enjoin that if the first letter of the name of the disciple tallies with the first letter of the name of the god or goddess in a particular group, the *mantra* of that deity can be taken. For example, *d,b,l*, etc. fall in the category of earth and if the first letter of the name of the disciple falls within this category or any other category in harmony with it, he can take the *mantra* of a deity having the name of the first letter in this group. Thus a man with the name of Jaya (earth category) can take the name of the *mantra* of the goddess Laksmī. It is difficult to determine on what basis such diagrams were formed or how the first letter of a person's name can have any harmonishing (or anti) –relationship with the name of a particular deity. To understand it we should discuss the whole thing from the Tantric point of view which maintains that in this world everything including the name of a person is pre-arranged and pre-ordained and the sound particularly, on which both the name of a person and the *mantra* are based, has a special meaning to it based on the philosophy of *sphoṭavada.* As S.N. Das Gupta has observed: 'The *Tantra* assumes that the movement which has produced the world shows itself or is represented in us in miniature in the production of the sound. The process of the production of the sound is the epitome of the notion as it were of the cosmic process of creation. The same process which underlies the cosmic creation manifests itself in us in every case of the production of sound so that the genesis of sound is not to be taken as imaginary but a real symbol of the creative process. The Mīmāṃsakas regarded *śabda* and *artha* as mere inanimate or *acetana.* So there was the eternality without any notion; but the *Tantra* asserted that it is the spirit or intelligence which realises itself as the *śabda* and *artha* mind and matter.'[8]

The Tantras assert that any *mantra* which the *guru* considers suitable for his disciple when uttered according to the proper scheme generates an energy which ultimately leads *sādhaka* to his goal. We may accept it or reject it as nonsense, as J.N. Farquhar has done in the following words: 'The vast majority of these mantras are nonsense syllables such as Hriṅg, Huṅg, Tha, Aiṅg, Huṃ, Phat, sparks form

the blazing furnace of aboriginal superstition whence the system arose, or from the equally superstitous stores laid up in the *Atharvaveda*.'[9] What Farquhar says is neither the Hindu view nor the full view on the subject. The mono-syllabic sounds like *hriṅg* etc. are not *mantras* by themselves. They are called *bījas* and are added either at the beginning or at the end or at both the sides of the *mantra*. Thus for Durgā we have the *mantra, hriṅg Durgāyai namaḥ*, i.e., hriṅg salutation to Durgā. It is believed, rightly or wrongly, that when such *bījas* are added to a *mantra* it becomes more powerful. There are again *mantras* without any such *bījas*, e.g., *namaḥ Śivāya* or *jayo jayo Nṛsiṃhaḥ*, 'salutation to Śiva', 'victory to god Nṛsiṃha'. These are certainly not *nonsensical* words or *sparks from the blazing furnace of aboriginal superstition*. They are in elegant and chastre Sanskrit and are on *par* with the prayer formula of any civilised people, barring of course the atheists, who may laugh at such things. Further, Farquhar's contention that such mono-syllables have connection with the *Atharvaveda* has no basis, for sounds like *hriṅg* occur for the first time in the Brāhmaṇa literature of the post-Saṃhitā period. Even an atheist like Kauṭilya, who maintains that material well-being alone is supreme and relegates spiritualism down to material welfare, does not fully dismiss the use of *mantra* in his work.[10] If there be any value in the reading of the Bible etc., we must attach value to the muttering of *mantras* like *namaḥ Śivaya* by a devotee.

Indeed devotion and faith are the prime necessities in the life of a *śīṣya* and they come indirectly from the Yoga system[11] which pervades the whole of Tantrism. The Yoga system prescribes different methods for sitting on meditation, modes for bringing the breath under control generating therby a special power in the nervous system and system and muttering the *mantras* after fixing the mind on a particular object, be it at the image of a deity or a diagram supposed to represent the deity itself. The image or the diagram is so long necessary as the mind of the devotee is not brought under control. After that beings his mental *sādhanā*.

The *śīṣya* can mutter the *mantra* either through the different parts of the fingers, about which special rules are laid down, or with the help of rosaries which can be made of *rudrākśa*, parts of conchshells,

lotus-seeds, pearls, crystal, jewels, gold, coral, silver or roots of *kuśa* trees. Extreme Tantrics prepare rosaries of *mahāśaṅkha* which however are forbidden to be used by the householder. Muttering of the *mantra* on different rosaries are for different purposes. Thus lotus-seed rosary leads ultimately to the destruction of enemy, coral rosary for gaining wealth, rosaries made of jewels or silver lead to success while that of kusa seeds makes man free of sin.Again there are special rosaries meant for different deities. Thus a Vaiṣṇava should use the rosary of *tulsī*, one worshipping Gaṇeśa should use that of ivory, while in case of Tripurasundarī *rudrākṣa* or red sandal-wood. *Mahāśaṅkha* rosary, made of the bone of human fore-head, is used for worshipping the goddess Tārā. As already stated, it should never be used by a householder. In ordinary cases, a householder, if he is not a follower of Viṣṇu or Gaṇapati, can use rosaries of lotus seed, *rudrākṣa* or *bhadrāksa*.[12] *Rudrākṣa* occupies a special position with the worshippers of Śiva and Śakti. Thus one wearing a single *rudrākṣa* on any part of his body is credited with gaining great merit and ultimately goes to the heaven of Śiva.

Similar injunctions are laid down regarding the *āsanas* or seats on which the *japa* has to be performed. Thus it is stated in the *Gautamiyatantra, tathā mṛdvāsane mantri paṭājinakuṣottara iti*, i.e., a *sādhaka* should sit on a kusa *āsana* keeping on it skin, i.e., deer skin in case of ordinary householder and tiger skin in case of *sanyāsins* putting over it again a soft piece of cloth. It is believed that one who sits on such a seat attains mental concentration very easily. Similar injunctions of different varieties are to be found in different places. It is difficult to determine how far such rules are based on rational process, though such injunctions appear to be based on the rules of the Yoga-Śāstra.[13]

Rules laid down regarding the place of initiation are very interesting. Thus according to the yāmala, one need not bother about the time of initiation if it takes place in the *puṇyatīrtha*, Kurukṣetra, the four *pīṭhas*, Prayāga, Śrīgiri and Kāśī:

(a) It has already been shown that Kurukṣetra is an important seat of orthodox culture and the *gurus* of this place are considered

to be of the highest authority. The present injunction shows once more the sanctity attached to this place by the Tantrics. We may compare the expression *punyaksetre Kurukṣetre* with *dharmaksetre Kurikṣetre* occurring in the *Bhagavadgītā*.

(b) The reference to four *pīṭhas* is interesting. These are Oḍḍiyāna (Swat Valley), Jālandhara, Pūrnagiri and Kāmarūpa. i.e., Kāmākhyā in Assam. At present we have fiftyone *Pīṭhas*, but the four (or three) *pīṭhas* mentioned above form the nucleus out of which these fifty-one centres arose. The mention of these four *pīṭhas* in the *Tantrasāra* shows that these four have some special sanctity attached to them.[14]

(c) Prayāga, i.e., the place where the confluence of the Ganges and the Jamuna takes place. It formed the eastern boundary of the Āryāvarta or the Āryandom[15] and is regarded as a very sacred place by the orthodox society.

(d) Śrīgiri—Its identification is not clear. It may mean either mount Kailāsa in Tibet or Śrīsaila which contains the *jyotirliṅga* of Mallikārjuna in the Andhra country.

(e) Kāśī—is an important centre of Śaivism and is looked upon as the *tīrtha par excellence* by the Hindus.

Among the places where the initiation is forbidden are:

Gayā, Bhāskarakṣetra, Virajātīrtha, Candraparvata, Caṭṭala, Mataṅga and Kanyāśrama.

1. Gayā is in Bihar and is considered sacred by the Hindus on account of the presence of *preta-śilā* where *śrāddhas* are performed. It is also the place where Lord Buddha performed his austerities.

2. Bhāskarakṣetra—possibly Konarak in Orissa.

3. Virajākṣetra—Puri in Orissa.

One really fails to understand why the above three places, considered so sacred, are ostracized in the Tantras. It is due to the fact that traditionally the *vrātyas* who inhabited Magadha are looked down upon here, for it is sated in the *Gautamīyatantra* that while

performing *japa*, a *sādhaka* should not see a *vrātya*.[16] That may account for the condemnation of Gayā. But what about Orissa? In the early Dharmaśāstras Orissa or Kaliṅga along with Aṅga, Vaṅga and Magadha are described as impure countries.[17] Have we here a remnant of that tradition?

4. Candraparvata—Candranath

5. Caṭṭala Chittagong

6. Kanyāśrama—Some scholars have identified it with Kāmarūpa. But this view hardly seems to be correct, inasmuch as we have just seen that Kāmarūpa is one of the four pīṭhas where *diksā* is recommended. Kanyāśrama seems to be Cape Comorin lying to the extreme south of India.

From the above discussions it will be seen that the Tantric holy places excepting two were situated in North India, if we are permitted to identify Śrīśaila, with Śrīgiri. Kerala is supposed to be an important centre of Tantrism where Viṣṇu is regarded as the supreme god, while Kashmir in North India is a stronghold of Tantric Śaivism.[18] The exclusion of both these places from the above list is rather puzzling. There is of course the broad statement *grahaṇe ca mahātirthe nāsti kālasya nirṇayaḥ*, i.e., during the period of eclipse and in great *tīrhtas* one need not consider about the question of time for getting initiation.[19] A The expression *mahātīrhta* is rather all-embracing and it was clearly inserted in the *Yoginītantra* when it was found that Tantrism was gradually extending its horizon thoughout the length and breath of India.

The Tantras lay special stress on the question of time of initiation and for this it appears that the texts have laid greatest emphasis on astronomy. Astronomy also plays an important part in Vedic sacrifices and it is not unlikely that the Tantras here are incorporationg some of the older Vedic traditions in background of their own pattern. Some concessions are however made during the period of Śakti worship when it is stated that no calculation of *tithi* or other astrological aspects are necessary if the initiation takes place during the time of the *bodhana* of goddess Durgā. This shows that here Tantra is

putting special emphasis on the Sākta cult and such observations have led scholars to maintain the misconception that Tantrism is practically identical with Śāktaism. Similar concession is prescribed on the day of Aśokāṣṭamī and Rāmanavamī but these two days are parts of the period of worship of the goddess Durgā. So the statement, *tatrāpi śāradi Durgā yatra devī gṛhe gṛhe, tatra dikṣā prakartavyā māsāksādīn na sodhayet.*[20]

* *

Tantric doctrines are based on the maxim *śariāmādyaṃ khalu dharmasādhanam,* which forms the essence of Yoga philosophy as well. The Yoga system of Patañjali unfolds before us the secret connection between *prāna* (breath) and *manas* (mind) and the fact that through *dhārana* and *dhyāṇā* the *manas*, controlled by a process of nervous discipline, leads to *samādhi.* The Tantras also prescribe a similar method. Body thus is to be prepared and sanctified first so that it can be the seat of *sādhanā*. For this the Tantras have drawn up a regular routine for the *sādhakas*. Rising early in the morning the *sādhaka* has to ease himself and then take a bath that would produce a soothing effect on the nerves. The *sādhanā* practically begins from this stage when he has to follow different modes and mutter *mantras* for the purpose. Then comes his actual worship. Here by means of different *mantras* he has to sanctify the different parts of his body, his seat, the objects of his worship etc. These are primarily meant to produce an effect on the mind that the *sādhaka* is pure and without any blemish and his body has become fit for the abode of the deity. Then comes *dhāranā,* i.e., fixing of the mind on some part of his own body or any outward object, it, may be an image or a *yantra* i.e. a diagram, a legacy of the Vedas. This diagram, which may appear to us to be a mystical one, may be drawn on the earth at the time of worship or may be engraved on metals. The *yantra* varies according to the different object of worship but in any case, it is regarded as the seat or the body of the devatā. This *yantra* or image is necessary only for the fixing of the mind and when the mind is thus brought under control the sādhaka himself will think that he has been transformed into the deity, her, *se'ham* which is the *summvm bonum* of Hindu *sādhana.*

II

The origin of *bīja*, *mantra* and *Gāyatrī* can be traced to the Vedic works. Thus the *bījas* of the mono-syllabic sound first appear in the *Śatapatha brāhmaṇa* when we find the story that once Viṣṇu had been resting his head on the end of a bow and the god sent ants to gnaw the now string. The result was that the string snapped and sprang forth upwards, 'the head of Viṣṇu became severed from the body and the head fell with the sound of *ghṛṇi* and on falling it became the yonder Sun.'[21] In the Tantras *ghṛṇi* is one of the *bījas* of the Sun god. For every deity we have thus a *bīja* which is added at the beginning of the *mantra* containing the name of the god with salutations preceded by the Vedic word *par excellence OM*. Thus we have the mantra: *Om ghrni Sūryāya namaḥ*. Some time the form is reversed and the term *namaḥ* is placed just after the *bīja* and then follows the name of the deity.

As regards the *Gāyatrī mantras*, we find their first apperance in the *Maitrāyaṇī Saṃhitā* of the Black *Yajurveda*,[22] wherein we meet with the *Gāyatrīs* of Viṣṇu, Śiva etc. There the Śiva *Gāyatrī* is as follows:

> *Tatpurusāya vidmahe: Mahādevāya dhimahi: Tanno Rudraḥ pracodyāt;*
>
> 'We know about Puruṣa; let us think about Mahādeva: May Rudra stimulate this in us.'

We find exactly the same *gāyatrī mantra* in the *Tantrasāra*. In case of other deities, especially different forms of the Mother Goddess, the Tantras modified the form with the name of the particular deity to be worshipped and allowed it to be muttered by the śūdras even, while the Vaiṣṇava *Gāyatrīs* are forbidden in their case. It may be noted in this connection that the *Kiraṇatantra*, which was copied in 924 A.D., refers to *mantras* in vernaculars.[23] Even today we find snake-charmers etc. who do not belong to the upper class, using such vernacular *mantras* in Bengal and other states. This shows how side by side Sanskrit and vernacular *mantras* were developing under Tantric influence.

Śabarasvāmī, in his Bhāṣya, discusses the *mantras* from the Mīmāmsā point of view. Thus he observes:

'Mantras.. are employed in accordance with the indicative potency (liṅga) of the component words. This *potency* of the *mantras* points sometimes what is directly expressed by the words, and sometimes to what is only indirectly implied by them; the former being regarded as the *primary meaning*, and the latter the *secondary meaning*. Hence in regard to the actual use of a *mantra*, there arises a doubt as to whether it should be used in accordance with its *primary* or its *secondary* meaning.'[24]

Such an argument hardly we find in the Tantras, where a *mantra*, if taken from a competent *guru*, is always supposed to have a potency behind it.

In any case, from the above discussions it is clear that of *bīja*, *mantra* and *gāyatrī*, the last was the earliest one to appear in the field of Hindu *sādhanā*, for the *Yajurveda* is supposed to have been composed about the end of the first millenium B.C. the earliest germ of *bīja*, on the other hand, (sic) *ghṛṅ* can be traced in the *Śatapatha Brāhmaṇa* of c. 800 B.C. Agehananda Bharati points out that the *bīja* hrīṁ comes from the Vedic period, for in the śrutis the word *hrī* connotes modesty, bashfulness etc. extolling the feminine virtue. Thus it can be used with reference to any female deity or 'extended to a male god when his image is to be conjured up together with his female counterpart, Śakti or Prajñā or some other female attendant.'[25]

It is thus apparent that as regards the *gāyatrī* and the *bīja*, the Tantras derive their materials from the Vedic sources with their own modifications. There have been some speculations regarding the process of the formation of the *bījas:*

1. that the vast number of monosyllabic *bījas* are formed by the first letters of the names of the respective deities, e.g., *gaṃ* for Gaṇeśa, *dum* for Durgā, *Śrīm* for Śrī or Lakśmī etc.

2. that the *Nirukta* maintains that the deities do not like to be prayed by their actual names and hence this may explain for the inner meaning of the *bījamantra* by which a particular

deity is denoted.

None of the above theories however, and no theories at all, can denote the process of the actual formation of the *bījas*. Can they in any way be connected with the conception of *five* elements in nature and the different letters arranged under each element as given in the *kulākulacakra* of the *Rudrayāmala* noted before? Thus *aiṃ* is called the Sarasvatī *bīja* as well as *Gurubīja*, because Sarasvatī is called Vahnikāntā and the *guru* acts like fire or *teja* in protecting his disciple, while we find in the *cakra* that the letter *ai* falls under the group *agni* or fire. Similarly, Śiva is generally extolled or accosted as *vyom Hara Hara Mahādeva. Vyom* denotes the region of ether or ākāsa and so its *bīja is hauṃ, h* falling under ākāṣa or etheral group. One has to face difficulties with regard to Kālī and Kāma, the former, the Ādyāśaktiand the second Kāmadeva or Cupid, both supposed to pervade in air, and so different *bījas* with *k* falling under the air group had to be formed – *krim* for Kāli and *klim* for Kāma. *Bījas* like kṣrauṃ for Nṛsiṃha, *raṃ* for Rāma etc. having fiery nature e.g., killing the demons, fall under *agni* or fire group.

It cannot be claimed that by this method all and every *bīja* can be explained, but it explains at least a vast number of them. Thus *hūm* is called *kūrsabīja*, the word *kūrco* meaning head (Apte) and it falls under the ether or *ākaṣā* group which liés at the head of all worldly things. It is not possible to explain the exact connotation of the three *bījas, hum (varma* or warrior), *phat (astra)* and *em (yoni)*. Are they simple onomatopoeic sounds, for *huṃ* comes from *humkāra*, a sound produced durings the time of battle or fight *phaṭ* in Hindi means burst or explode, as Agehananda Bharati points out it to be. In any case, *em* cannot be explained. Some of the *bījas* are given below:

HAUM — Śiva
KRĪM — Kālī
ŚRĪM — Mahālaksmī
STRĪM — Tārā
DOM — Durgā
AĪM — Sarasvatī

GAM	—	Ganeśa
KLĪM	—	Kṛṣṇa or Kāmadeva
GHRĪṂ	—	Sūrya
MAM	—	Manasā
GĀM	—	Gaṅgā
RĀM	—	Rāma
SĪM	—	Sītā
BRAUM	—	Brahmā
RAM	—	Rādhikā
SAM	—	Śaṣṭhī
MĀṂ	—	Mārkaṇḍeya

In the above list, the bīja strīṃ is interesting. Elliot has shown that Tārā is the only female goddess worshipped in India, the Mongolian world and even in the Tsarist Russia.[26] In India she has got another name Parṇasavarī[27] denoting the goddess of the Austalraloid region and hence the *bīja strīṃ* is the most suitable one for such a deity. This shows that besides the initial letter of the name of the deity, some of the *bījas* have a wider connotation, which cannot be covered by the *Kulākulacakra* of the *Rudrayāmala.*

Below is given a list of *gāyatrīs* based on the model of Śiva and Viṣṇu *gāyatrī* of the Black *Yajurveda.* The *Tantrasāra* enjoins that while a brāhmaṇa should pronounce *OM*, a sūdra or a female should pronounce *AUM* before prouncing the *mantra.*

DURGĀ—*Narayānyai vidmahe, Durgāyai dhīmahi. Tanno Gauri pracodayāt*

JAGADDHĀTRĪ—*Mahādevyai vidmahe, Durgāyai dhīmahi, Tanno Devī pracodāyat.*

SARASVATĪ—*Vāgdevyai vidmahe, Kāmarājāya dhīmahi. Tanno Devī pracodayāt.*

ANNAPŪRṆĀ—*Bhagavatyai vidmahe, Māheśvaryai dhīmahi. Tanno' nnapūrṇe (a?) pracodayāt.*

GAṆEŚA—*Tatpurusāya vidmahe, Vakratuṇḍāya dhimahi. Tanno Danti pracodayāt.*

ŚIVA—*Tatpuruṣāya vidmahe, Mahādevāya dhimahi. Tanno Rudraḥ pracodāyat.*

GOPĀLA—*Kṛṣṇāya vidmahe, Damodarāya dhimahi. Tanno Viṣṇuh pracodayāt.*

RĀMA—*Dāśarathāya vidmahe, Sitāvallabhāya dhimahi. Tanno Rāmaḥ pracodayāt.*

SŪRYA—*Ādityaya vidmahe, Mārtandāya dhimahi. Tannah Sūryah pracodayāt.*

It is not possible to treat the history of the mantras in a regular order. When however we find that a *sādhaka* is enjoined to mutter the *mantra* ten times on the finger, or hundred and eight, thousand and eight times on fingers or on particular beads, we may possibly detect on the *mantras* a mixture of Āryan and Dravidian cultures, for it has been pointed out that ten or its multiples belong to the Āryan cadre and eight to the Dravidian.[28] When in the post-Vedic age the supremacy of the brāhmaṇa priests was gradually declining under the pressure of the heterodox sects denying the authority of the Vedas, they had to make a compromise with the Dravidians and the Australoids. The Santals and the Mundas have their own mystic formulae and as we find in the Tantras many un-Āryan elements, simpler *mantras* had to be evolved and a list of such *mantras* can be found in the *Mantramahārṇava* or *Mantramuktāvalī.* When the brāhmaṇas entered into the Tantric fold, they added to the *mantras* their own mystic syllable *OM* and to maintain further the mystic character they added the *bījas*. The direct name could not be dispensed with, for, that would make the whole process unintelligible to the non-brahmin folk. Thus we have side by side *mantras* like *namaḥ Śivāya*, *Oṃ haīṃ namaḥ Sivāya* or *Oṃ hrīṃ aum namaḥ Śivāya,* all referring to the one and same deity—the Śiva. The Tantras make a distinction between *Āṇavidīkṣā, Varṇamayi dīkṣā* and *Kramadīksā*[29]—the different processes by which a *mantra* can be muttered after it is taken from the *guru.*

In conclusion, a few words may be stated the *Puraścaraṇaa* system or making a *mantra* living. According to the *Kaṅkālamālinītantra*

there are various ways for adding such potency. Thus it is stated that on the day of *aṣṭamī, caturdaśī* or *navamī* or in a lonely place or on an *āsana* make of huan bones, one should mutter the *mantra* from sunrise to sunset. After finishing the process the *sādhaka* will worship the *guru* and pay him *dakṣiṇā*. The other process is a simpler one. On any day the *mantra* should be uttered twelve thousand times. The methods of *Puraścaraṇa* are different and should be doe after the reading of *saṃkalpavākya*. The process of giving potency to the *mantra* can also be done in a sacred place, or on the bank of the Ganges or any other sacred river or on the occasion of solar or lunar eclipse.[30] Eclipses have always created awe in the minds of The ancient believers, especially the aboriginals. Thus in the *Puraścaraṇa* process we find different ethnic culture-elements of India mixed up together.

Foot Noets

1. Radhakrishnan, *Indian Philosophy*, ii,106.

2. J. Sinha. *A History of Indian Philosophy* i, 864. The author of the *Sphoṭavāda* according to different schools of thought but ultimately he comes to the conclusion that *sabdārtharūpavisistasya* śavdabrahmatvamavadhāritam (12). So the Tantric writers do not come to a different conclusion as has been supposed by several modern writers, although in some of the Tantras we find such classifications as *parā vāk, pasyantī vāk, madhyanā vāk* and vaikhari vak. Bhaskara Rāya is a champion of such classification, though to a student of history they are mere gymnastic in intellectualism and nothing more, for they are not strictly accepted by the later writers as the above quotation from the *Prāṇatoṣaṇī tantra* will show.

3. *Tantrasāra,* i. 49-52:

udasino hyudāśingaṃ vanasthe vanavāsinaḥ
yatināñca yatiḥ prokto grhasthānāṃ guraurgṛhī
vaiṣṇave vaiṣṇavo grāhyaḥ śaive śaivastathi punaḥ
śaktike tritayaṃvidyāddīkṣāsvāmī an saṃśayaḥ
gururapi gṛhastha eva Kuidrṇave
sarvaśāstrārthavettā ca grhastho gururucyate
in tha ca kalbe-kaltraputrvān vipra deyāluḥ sarvasammataḥ
daive pitre'rimitre ca gṛhastho deśiko bhavet.

4. Tantrasāra, i. 26-33

5. *Ibid,* 1. 88-10. The statement of the *Kalaṃdod* that a householdei, versed in all the *Śāstras*, i.e., the Tantras, can be a good *guru*, shows that the Tantric form of worship was followed by the householders from a very early time.

6. *svapne śubhāśubham dṛṣṭam pṛcchet prātaḥ śiśuṃ guruḥ*
kanyāṃ chartram rathaṃ dīpaṃ prāsādaṃ kamalas nadīṃ
huñjaraṃ vṛṣabhaṃ mālāṃ smudraṃ phaṇininam dramaṃ
parvataṃ suragaṃ medhyamamamāṃsaṃ surāsavaṃ
evamādīnī sarvāṇi dṛṣṭvā siddhimavāpnuāt

(*Tantrasāra*, i. 6-7)

7. Another such *cakra* is a diagram divided into twelve houses of the zodiac and the different alphabets are arranged anti-clockwise and is known as rāśicakra. Another such diagram is *nakṣatracakra* in which the letters are arranged in twenty-seven houses according to the numbers of the stars in our solar system and each house again is named after a particular *gaṇa*. Here we can clearly detect the influence of the Indian astronomical science which, as Kirfel has pointed out is as old as the time of the Vedas. There

are three more diagrams divided into several houses, but it is difficult to determine their significance. In any case, the diagram presented by the *Rudrayāmala*, the *kulākulacakram*, appears to be on somewhat reasonable ground and this, as we shall see later on. explains in majority of the cases, the significance of the monosyllabic *bījas*.

8. *Asutosh Mookherjee Volumes*, iii, 263.

9. J.N. Farquhar, *Religious Literature of India*, 201

10. *Arthaśāstra*, trans. Shama Sastri, 144-6

10a. The Yoga system begins with the faith that a particular posture and meditation with the control of breath will ultimately lead to supreme goal. The devotee must start with this faith and should not reject it as nonsense and superstition.

11. The *Tantrasāra* observes in this connection;

Padmākṣairvihitā mālā śatrūnāṃ nāṣini matā
kuśagranthimayī mālā sarvapāpapraṇāśinī
putrajīvaphalā kptā kurute putrasampadam
pravālairvihitā mālā prayacchedvipulaṃ dhanaṃ
Bhairavīvidyāyāntu Vārāhītantre-
suoarṇamaḥibhā mālāṃ sphāṭilkīṃ blourjaet
pravalaireva va kuryai pulrajīvaṃ vivarjayei
padmākṣañcaiva rudrākṣam bhadrākṣanca viśeṣataḥ
tripta āmantrajapāah tu raktacandanabījādibhih praśastā
tathā ea tantre—raktacandanamālā tu bhogamokṣparadā bhavet
tathā Vaiṣṇave tulasīmālā gajadanmtairgaṇeśvare
Tripurāyā jape śastā rudrākṣai raktacandanaiḥ
Muṇḍamālāyam—mahāśaṅkhamayī mālā Nīlasārasvate vidhau

Mahāśaṅkhastu tantre-
nṛlalāṭāsthikhaṇḍena racitā japamālikā
Mahāśaṅkhamayī mālā Tārāvidyajape priye
karṇanetrāntarasthasthi mahāśaṅkhaḥ prakīrtitaḥ (pp. 345)

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12. The *Tantrasāra* gives a long list about the different *āsanas*:

Haṃsamahesvare – kamvalaṃ komalaṃ kauṣam dāravam karma – Sādhanam

eleṣamāsamam Suddhaṃ carmāsanaṃ sureśvari
lomri caiva yadasthasiada sarvaṃ cinasyati
lomasparśanamātreṇa siddhihaniḥ prajāyate
kāmyārthaṃ kasmvalañcaiva śreṣṭhañca raktakamvalam
kṛṣṇajine jñānasiddhirmokṣah śrī vyāghracarmaṇi
kuśāsane mantrasiddhirnātra kāryā vicāraṇā

dharaṇyāṃ duḥkhasambh ātirdaw bhāgyaṃ dāajāsam,
vaṃśāsane daridraḥ syāt pāṣāṇ vyādhipīḍaṇaṃ
tṛṇāsane yaśohāniḥ pallave cittavibhramaḥ
japadhyānatapohāniṃ vastrāsanaṃ karoti hi
ata eva vastrāsanaṃ kevalameva viruddham vastrāsanaṃ rogaharamityādivacanena viśiṣṭasya phalajanakatvāt, cetājinakuśottar—amiti bhagavadvacanācca. Tathā ce Gautamīye—tathā mṛdvāsane mantrī paṭājinakuśotyara iti Yoginīhṛdaye—nādīkśito viśejjain kṛṣṇasarajine gṛhī vised yatirvanasthaśca brahmacāri ca bhikṣukaḥ
Āgamakalpadrume—meśavyāghragajostrarksoraga-
tvacastu ṣaṭkarmasu pratyekaṃ hitāsanāni. (pp. 35-6)
Cf. Agehananda Bharati, *l. c.*, 249

13. *Supra*, notes on *catuṣpīṭha*; cf. Agehananda Bharati's observation, i,t., 90, which seems to indicate that there were only three original *pithas* does not become directly clear from the texts why the four *pīṭhas* (Oḍḍiyāna, Śrīhaṭṭa, Pūrṇagiri, Jālandhara) were almost unanimously accepted as the most outstanding in all tantric tradition, Buddhist and Hindu alike. I would hazard the guess that the high esteem for these four places might have something to do with the mythological eminence of the sites: a *pīṭha* by mythological definition, is a site where a limb of the goddess fell to earth when her body was being chopped up by the gods (after the Daksa episode); at these four pīṭhas, however (though unfortunately not only at these four), the magically most potent limbs of Sati descended: her pudenda, her nipples, and her tongue.' A. Bharati did not note the *Matasāra* account which indirectly seems to indicate that there was not only a reshuffling of the *pīṭhas*. but possibly of the limbs of the Great Mother associated with each of them. I admit, of course, that I cannot adduce any direct evidence on this point, but the circumstantial evidence lead to such a conclusion.

14. The eastern boundary of Āryandom, according to early writers, was Kālakavana, usually identified with Allahabad or Prayāga (vide, *supra*, p. 41); *contra*, Bhandarkar, *ABORI*, xii.

15. *na vīkṣet patitaṃ vrātyaṃ piśunaṃ devanindakaṃ* (p.44)

16. *Baudhāyana Dharmasūtra*, i.1.32-3

17. Kāshmira as a stronghold of Tantric Śaivism, see, J.C. Chatterjee, *Kāshmīra Śaivism* and K.C. Pandey, *Abhinavagupta*, while in the *Śaktisaṅgamatantra*, Tārākhanda, i.94, we meet the the expression *Bauddhāsca Keralā, ve ca vīra-Vaiṣṇavasambhavāh*, which seems to indicate that the Keralas were followers of Vīra-Viṣṇu or MahāViṣṇu in the *vāmācāra* fashion. Some take *Vīravaiṣṇavasambhavāḥ* as a separate class. But such an interpretation is negativated by the fact that in 1.92 we have the line *kvasit*

Gaṇeśarudeṣu Viṣṇusaurasvayambhuve, vāmācāravaidike'pi bhairavā vamatatparāḥ. So by the termViṣṇu her the sparate existence of the Viravaiṣṇava class is clearly meaningless. It should be regarded as an adjective of Kerala.

18. Tantrasāra, 30

19. *Ibid.*,

20. Śatapatha Brāhmaṇa, as quoted by H.C.Raychaudhuri, *EHVS*, 16.

21. *Maitrāyani Saṃhitā*, ii. 9.1

22. *Durṇar Library Catalogue*, ii, xxvi, 99. It may be noted in this connection that while the Vedic *Gāyatrī* is prescribed for brāhmaṇas only, the *Gāyatrītantra*, a very orthodox work attributed to Śrī Śaṅkara, enjoins that the Tantric *gāyatrīs* can be muttered by the Śūdras as well:

vinā havirvinā kāṣṭham kaṣṭhaṃ vahniḥ pradīpyate,
tantrajenaiva gāyatryā śūdro'pi prajapenmanuṃ. (i.82)

23. Śabarabhāṣya, trans,GAṅganath Jha, Bareda, 1973, 382

24. Agehananda Bharati, *l.c.*, 115; it may be noted however in this connection that the letter

25. See Elliot, *Hinduism and Buddhism*, lfn. 383, 40, iii.

26. The term Parṇaśabarī is an attempt to connect the goddess with the Vindhya region, for the Śabaras had their stronghold there, as already stated. This seems to indicate that the goddess of the Vindhya region had an important part not only in determining divisions like–krāntā, noted above, but also in informeting the various gods and goddesses; for the different interpretations of the term Parṇaśabarī, Getty, *Gods of Northern Buddhism*, 119f, where Paraṇaśabari is described as an attendant of the goddess Tārā.

27. *The Vīdic Age*, 164

28. *trividha sā bhaveddīkṣā prathamā āṅnavī parā*
(*Prāṇatoṣaṇī*, 118) (Contd.)

For an account of the *varṇamayī dīkṣā* see *Sāradātilaka* as quoted in *Prāṇatoṣaṇī. Kramadīkṣā* is mentioned in *Kāmākhyātantra* and is regarded as the best form of *dīksā*. There are other kinds of *dīksās* as well, *Tantrasāra*, 62 ff. Of these, however, the three *dīksās*, *ṣāvī*, *varṇamayi* and *krama*, appear to be more important than the others. For *ānavī dīksā varnamayi dīksā* and *kramadīksā* **** where a detailed account of the three is given. (142-3). In the Tantras there is hardly any scientific or historical account regarding the clear meaning of the *bījas*. There are of course several philosophical speculations and they have been collected in the work *Bhāratīya Śakti Sādhanā* by U. Das. It is not unlikely that the *bījas* are nothing but the gradual development of the sound *OM* held so sacred in the Vedas. In any case, they can be explained,as already stated, to a large extent, with

reference to the *kulākulacakra* of the *Brahmāyāmala* noted above, but at the root of it we can possible trace the multiplying theory of *sphoṭavāda*. The *Kiraṇatantra* states explicitly that *OM* is said to be the rest of syllabis *mantras* and when it becomes articulate it becomes vak or speech or logos (*Durbar Library Catalogue*, ii, xxvi).

29. For various early rules regarding *Puraścaraṇa*, vide *Kulārṇavatantra*, 15. Here we find no mention of the river Ganges, though there is mention of puṇyakṣetraṃ nadītīram guhāparvatmastakaṃ tīrhtapradeṣāḥ sindh ūnāṃ saṅgamaḥ pāvanaṃ vanam. As, however, Gaṅges or Gaṅgā is regarded as the most sacred of rivers, Puraścaraṇa on its banks is preferred. The *Tantrasāra*, on the other hand, recommends *Adyetyādi* rāhugraste divākare niśākare etc., 58. This seems to be a later idea.

30. For eclipses and the primitive, *ERE*, xii, 63; Gonds, vi, 312; Todas, x, 369; Malanesians, vii, 360.

CHAPTER-7

ESOTERICISM IN THE TANTRAS

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Esotericism in the Tantras

The esoteric practice enjoined in the Tantras have been a matter of much speculation among scholars and it has naturally been asked how such vulgarism can form a part of *Sādhanā* H.V. Guenther has tried to give a philosohical background of the whole practice, but it must be agreed that philosophy can be formed in the background of any and everything and we can remain satisfied with such speculation. The Tantras have no doubt a philosophy of their own, but such texts are more concerned with practices which have infruenced the votaries more than philosophy. The question arises, therefore, what may be the significance of such practices ? For an answer we have to turn to two Tantric works the *Mahācinācārakrama* and the *Kāmākhyatntra.*

The beging with the *Mahācinācārkrama* which may be regarded as an important standard manual of escoterieism. As the name indicates, it is formulating the ācāra or the practices prevailing in *Mahācina.*

Mahācīna has been variously identified with Tibet, China, Mongolia etc. Agehananda Bharati obviously is not quit sure if Mahācīna ever ment Tibet: the late Dr. Raghuvira told me he thought it was Mongolia, and this is what Bagchi appears to have held. Most scholars in India seem to agree that Mahācīna and Bhoṭa are synonyms; I would, however, suggest that the term should not really be equated with an accual geographical name I think Māhacīna to Hindu Tantric authors suggested the entire region to the north of the Himalayas; Tibet, and at least part of Mongolia and Western China. There is no text in tantric literature which would indicate a serious attempt to demarcate any regions lying outside India.[2]

The story in the Tantra runs as follows:

The sage Vāśiṣṭha, son of Brahmā, worshipped the goddess Tārā for ten thousand years at Nīlācala in the region of Kāmākhyā and yet

the goddess did not come before him. Then when he was about to curse the goddess, she appeared and said:

Go to Mahācīna and there you will find that the Janārdana-Viṣṇu Buddha is performing my worship. Learn from him the secret, because he only knows about it; and by that method you will be successful.[3]

Then Vāśiṣṭha went there and saw that the worship of the goddess was being performed by the Buddha, surrounded by damsels, with *madirā* or wine etc. Vāśiṣṭha came back to Nīlācala and performed the worship with the help of five *Ms* i.e., *madya* or wine, *māṃsa* or meat or meat, *matsya* or fish, *mudrā* or parched kidney beans and *maithuna* or intercourse with a *Caṇḍāla* woman.[4]

If we study the above account strictly from the sociological point of view we may possibly come to the following conclusions:

that this vulgar form of worship originally came from the Semi-Mangoloid region;

that this vulgar form of worship originally came from the Hindu caste hierarchy;

that, it is for this reason that the Kāmākhyā in Kāmarūpa or Assam is called the *yonipitha* of the place where the *purmaum muliebre* of the Great Mother fell after her body was cut to pieces by the discus of Viṣṇu.

Whatever may the sociological interpretations be, the account of the Tantra gives this form of worship an entirely new meaning. The identification of the Buddha with Janārdana Nārāyaṇa is not without significance, for, in a passage in the Sāntiparvan of the Great Epic Janārdana-Nārāyaṇa is associated both with *pravṛtti* or worldly association and *tapa* or *tapasyā* (austerity) and *dharma*.[5] It is generally held that the Diadactic section of the Mahābhārata was composed about 200 A.D. i.e., just after the Scytho-Kuṣāṇa age and it is therefore very likely that the theory of *pravṛtti* and *nivṛtti*, which form the keynote of the esoteric practices in the Tantras, really draws its inspiration from the texts already prevalent in which

we find the presence of many trans-Himalayan ideas.[6]

The orthodox pattern of austerity lays emphasis on renouncing the world and becoming beggars or mendicants. As Oldenberg points out, from the brahmins who knowing the Ātman renounce all that is earthly, and become beggars, the historical development progresses in a regular line up to Buddha, who leaves kith and kin, and goods and chattels, to seek deliverance, wandering homeless in the yellow garb of monk'.[7] This idea of asceticism can also be found in the great Epic side by side with the *pravṛttī cum nivṛtti* ideal: 'Truth, self-control, *asceticism* generosity, non-violence, constancy in virtue—these are the means of success, not caste not family'.[8] This emphasis on *ascelism* is the key-note of the earlier form of *sādhanā* which is quoted here. The Tantras appear to entertain the view that true asceticism or spirit of self-sacrifice means that all the objects of enjoyment will remain before a person, but he should not in any waqy be attached to them. This is the Tantric view of renunciation and this finds its best expression in the *Cīnācāra*.[9]

The *Mahācinācārakrama* states that the worship should be as follows: that a young lady should be brought for the purpose; she should be handsome, full of youthful blooms, not shy, but smiling; she should be made completely naked and her body should be besmeared with scents. Then the sādhaka should worship the Mother Goddess in her private parts according to the prescribed manner. The worshipper should then resort to praṇayāma and remain ever calm in mind thinking that the Mother goddess is there. And he will never see such a lady naked except at the time of worship, for in that case, he will surely go to hell. The text is very emphatic on this point. The whole process is to be performed in the presence of the guru who will guide his disciple. The worshipper is given a note of caution that all the deities have their place in thebodyof women, andhence the worship of women is condidered tobe thebest of all worship.[10]

In this connection mention is made of three pīṭhas-*yonipīṭha* or worship on the *yoni, mantrapīṭha*, worship with the help of *mantra*, i.e., prescribed formula, and *manahpīṭha*, or mental worship; but the

yonipītha is stated to be the best of all *pīṭhas.*[11]

Som e of the injunctions stated in this connection cannot be understood properly. Thus it is maintained that the woman who is to be so worshipped should either be an actress, or Kapalini, Prostitute, washerwoman, barber woman, a brahmin woman, a Śūdra or a milkmaid.[12]

It is curious that the list is thus a limited one not including a kṣatriya lady or one belonging to the vaisya group. In any case, it is ordained that such ladies should be well-versed in the Tantric lore (*vidagdhā*) and should be attached to the guru and should know the *mantras.*[13] The implication here evidently is that while the worshippaer himself should be a proper *sādhaka,* the lady also should be a *sādhikā*; while the *sādhaka* himself will be restrained one, the lady should also be so. Why ? Otherwise, she may induce the *sādhaka* to indecent acts. It is advised that the *sādhaka* after worshipping the private parts of the lady who is to be considered as the Bhairavī, should worship his own penis and think himself to be a Bhairava.[14]

The *Kāmākhyātantra*, on the other hand, maintains that for the purpose of give *Ms Sādhana* another man's wife or a public woman is preferable.[15] The reason evidently is that another man's wife, and not ones's own, can be regarded as monther

In fact, for understanding the esoteric practices, the *Kāmākhyātantra* is of great help to us. It carries esotericism to the extreme, but simultaneously prescribes immense self control, almost impossible for ordinary human being. Thus it is stated that the *sādhaka* should kiss the Bhairavī, put his nails on her buttock and ultimately have voition with her, *but his semen should not come out*[16] and in that embracing pose he should go on muttering his *mantra* or prescribed mystic words, eight thousand times.[17] This he should continue at least for three days with his mind under his complete control.[18]

There is an alternative method as well. Those who cnnot control themselves completely, should simply fix their gaze on the private part of the lady and thinking her to be the Mother Goddess, should continue the worship for seven nights.[19]

The question now arises – what awas the real secret of this from of worship ? Did it include any vulgarity ? In other words, do the Tantras consider coition etc. as a part of *sādhanā* ? This question agītātes modern mind and consequently the Tantras are brought to much disrepute. Let us see what the *Mahācionācarakrama* says on this point:

'One who is a *yogī* cannot be a *bhogī* and one who is a *bhogī* cannot be a *yogī;* but one who is *yogabhogātmaka,* should be regarded as supreme.[20]

Thus instead of theroretically preaching the doctrines of *pravrtti* and *nivrtti,* the Tantras harmonise the two factors with emphasis on the latter. This is the practical *renuneiation* in a *sādhaka's* life.

* * *

The *Kumāritantra* states emphatically that a worshipper, who performs this type of *sādhanā* for material gain or for satisfying sensual pleasures, goes to hell.[21] This warning is very significant. The *Kulārṇava* states that if by drinking wine one can attain *siddhi,* then the vilest drinker of wine could have easily attained it; if by taking meat one can attain bliss, then every meat-eater would have obtained the supreme goal. The *Kulārṇava* is an authoritative work on the *pañcamakāra sādhanā* and this observation may show the nature of this practice. The work further states that this practice is more difficult than walking on blades of swords, holding tiger by the neck or catching hold of a snake.[22] The *Gandharvatantra* also warns against the performance of this practice for sensuous pleasure. If thus instead of taking such injunctions as camouflage for sensual acts, as some scholars interpret them to be, we take them in their face value and believe in the honesty of such statements, then we may perhaps conclude that the *sādhanā* was to be performed by a *sādhaka* who has all the sense under his strict control, and such *sādhakas* are regarded as the *kaulas* or the *sādhakas* of the hightst order. Evidently, it was exercised to see or to examine, how far a *sādhaka* has progressed in conquering his bodily passions and how far even in course of such *sādhanā* his mind remains fixed on the supreme deity.

The account of the *Mahācīnācārakārama* my show that 'is particular form of so called esoteric practices came from the proto-Mongoloid region. So leaving the Tantras, we may now consider other evidences throwing light on the subject. In the Durgā-stotra of the *Mahābhārata*, the goddess is described as 'having her perpetual abode on the Vindhya, and dealighting in spirituous liquor, flesh and sacrificial vicitims.' (*Vindhye caiva naga-śreṣṭha tava sthānam hi śāśvatam, Kāli Kāli Mahākali śīdhu-māṃsa-paśupriye)*.[23] The association of the goddess with the Vindhya region is interesting, for the range was the home of various Proto-Australoid tribes, while elsewhere the goddess is expressly associated with the Śabaras and the Pulindas who lived on the same range.[24] The description clearly shows that a Mother-Goddess of the Proto-Australoid tribes was now being merged with the great Āryan Mother-Goddess, and the Śāktas were imbibing un-Āryan habits. The account shows further how the goddess was worshipped with *madya* and *māṃsa*.

Our attention in this connecion is naturally drawn to the account of the amorous plays of Kṛṣṇa with the gopīs at Gokula. As J.N. Farquhar points out the dramatist Bhāsa who probably dates from the first century A.D has a play called *Bālacarita* which tells the story of Kṛṣṇa's youth as its name idicates'.[25] In it we find Kṛṣṇa performing *hallīsa krīḍā* with the gopīs which is nothing but an innocent dance. In the account of the same theme in the *Viṣṇu Purāṇa* there are some erotic touches, while in the *Harivaṃśa,* as R.P. Chanda points out, '*hallīsa krīḍā* is treated as synonymous with *rati*, or sexual enjoyment, and we are further told that the boy Kṛṣṇa spent night after night in the company of young gopa girls, who are forbidden to do so by their parents and brothers.'[26] We have purposely quoted here Chanda's account to show his interpretation. The actual text however refers to *rati* and to the gopīs as *ratipriyā* which may refer to erotic plays short of sexual enjoyment for *rati* also means devotion, and *ratipriyā*, devoted ones.[27] It seems that such a cult had been developing gradually among the Yādavas or the Sātvatas of the Mathurā region. The Yadus possibly came from Western Asia for the *Ṛgveda* informs us that then along with the Turvaśas were brought by Indra over the sea (vi.45.1) In the Vedic

age the term *samudra*, as pointed out in the *Vedic Index*, possibly denoted the southern part of the Indus and as such it may be presumed that the Yadus and the Truvaśas came through the Bolan Pass. In the *Ṛgveda*, x.62.10, the Yadus and Turvasas are called *dāsas* or barbarians. From these evidence R. P. Chanda infers that the Yadus were of homo-Alpinus origin, settled originally in Western Asia, whence they came to India, settled in Surāstra or Kathiawad Peninsula and then spread to Mathurā.[28]

Thus we find that dirrerent ethnic elements contributed towards the development of esoteric *sāhanā* in India: the Proto-Australoids contributing *sādhanā* with wine and flesh; the homo-Alpinus (?) an erotic form of *sādhanā;* and, the Mongoloids, the *sādhanā* with wine, flesh and women. *Matsya* or fish which was added later on with this worship is interesting for custom shows that fish is offered to in the *bhoga* or daily meal of the Devī in Bengal only. The *Mahānirvānatantra* 'recommends three species of fish for sacrifice which are found especially in Bengal',[29] while *mudrā* or fried rice is a favourite food primarily in Eastern India, and these might have been added when the practice spread to Bengal.

In recent times much has been written on this esotericism since such sculptures are found on some of the temples at Orissa, Khajuraho and some other places. In Nepalese Buddhism the pose is called *sambara* and Yab-yum in Tibetan Buddhism (Farquhar *l.c.*, 265.6) Vanous theories have been suggested on this practice of which the following principal ones may be noted:

1. The *pañcamakāra* is nothing but a licence for licentiousness. It records the age long attempt to cover dark acts in the garb of religion.

2. The account is an allegorical one representing in disguise the various processes of *prāṇāyāma, ṣa cakrabhada* and the ultimate bliss or happiness that the process leads to.

3. Man is drawn to the path of religion after their enjoyment is satisfied. Tantras have prescribed intense enjoyment through *pañcamakāra* that would ultimately bring a spirit of renun-

ciation in the mind.

4. Tha Tantras never neglect the materialistic aspect of life and they maintain that *Mokṣa* can be attained even through material enjoyment. The *pañicamākara* is nothing but an attempt in this direction.

5. The Tantrics wanted to keep their rituals and doctrines secret and therefore they have tried to confuse the ordinary people by such accounts.

Debiprasad Chattopadhyaya sees nothing but traces of obscure cults and agricultural ritualism in the Tantras. Of the five *Ms* he specially selects *madya and maithuna*. He quotes extensives sociological evidence to show how primitive tribes make magical use of wine for the purpose of promoting agriculture and bringing fertility to the land. The belief in the magical power of wine can be found among the Vedic people as well as illustrated by extensive use of Soma in the sacrifice, Similarly, at the time of marriage some of the primitive people use it in their obscure rituals with their beliefs in its inherent fertility.[30]

Fertitlity and sexual intercourse are connected together by the primitive Proto-Australoid tribes. Thus some of the tribes follow the peculiar custom or enjoying the wife on the ground ready for sowing with the belief that such intercourse will lead to the fertility of the land. Others again abstain totally from having anu connection with the wife with the belief that the fertility of the wife may thus pass to the land to be sown.[31] The first example may be cited in support of the thesis of Chattopadhyaya, but the second goes entirely against him.

Those who emphasise on the sex elements and agricultural rites[32] in the Tantras may point to the system of Śivaliṅga-pūjā. Terms like *liṅga*, paenis, *lāngala*, plough etc. come from the Austro-Asiatic source and thus *a priori liṅga* would signify some connection with agricultural rites. Marshall discovered in Mohenjodaro many objects bearing resemblance to the later Śivaliṅgas, and also *rings* which he interpreted as sumbols of *yoni*. If this interpretation be accepted

then it may be assumed that worship of phallic symbols had been prevalent in the prehistoric Indus sites. This seems to be confirmed by the condemnation of the *Śiśnadevas* in the *Ṛgveda*.[34] When however this particular cult became a part of the Indo-Āryan pantheon, it entirely lost its original meaning and it developed a grand meaning of its own. We may note here the famous Guḍimallam liṅgam which may be assigned to the first century B.C., i.e., long before the rise of the Tantric system of *sādhanā*. The *liṅga*, five feet in height, bears on it a beautiful figure of Śiva. Another *liṅga* found at Bhita bears five faces, which, Gopinath Rao thinks, represents the five aspects of Lord Śiva, viz., Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. Such *mukha-liṅgas* or the Guḍimallam *liṅga* with the figure of Śiva can hardly be regarded as phallic emblems. It seems that since first century B.C., if not earlier, the liṅgas came to be regarded as Śiva himself and this tradition evidently had been continuing till the time of the composition of the *Liṅga Purāṇa*.[35] Thus by the time when the Tantras came into existence liṅga has ceased to be regarded as phallus or as having anything to do with primitive agricultural rites.

Except at Kāmarūpa (Assam), we have no direct evidence of the worship of *yoni* among the Śāktas. Some concepts of fertility cut no doubt centred round it, as for example, Śakti is some time called Sākambharī,[36] which shows the identification of Bhūdevī with the great Mother Goddess. This conception is again an old one. Thus we may note two seals from Mohenjodaro which make very interesting study. In the first of them we find a nude female figure, turned upside down, with outspread legs and a plant issuing from the womb. On the reverse side of the same seal, there is a picture of a man with a sickleshaped knife in hand, and a woman seated on the ground with hands raised in supplication. The two pictures have been interpreted as showing human sacrifice before the Mother Goddess, who is no other than Bhu or Pṛthivi, with which Aditi is sometimes equated in Ṛgveda. The picture on the other seal is more interesting. A female figure stands on the bifurcated branch of a pipal tree, while the worshipper brings a goat, evidently for sacrifice, and a number of people standing in the lower register, appear to be

taking part in it. Chanda points out that 'an important aspect of Durgā-worship, called *navapatrika* or the worship of the nine plants (lit.'leaves'), also clearly shows that the goddess was conceived as the personification of the vetation spirit. These nine plants are,— *rambha*, plantain tree, kacvi (*arum colocasia*), *haridra* 'turmeric plant', *jayanti*, 'barley', bel or *bilva*, 'wood-apple' *dādima*, 'pomegranate' aśoka, *māna*, and *dhānya*, 'paddy'. The form of the goddess presiding over the plaintain tree is called Brāhmaṇī, over the kacvi is called Kālikā, over the turmeric plant is called Durgā, over jayanti is called Kārttikī, over the wood-apple tree is called Śiva, over the pomegranate tree is called Raktadantikā ('she with blood-red teeth'), over the aśoka tree is called Śokarahitā ('she without sorrow caused by bereavement'), over the *māna* plant is called Cāmuṇḍa, and over the paddy plants is Lakṣmī of the (the goddess of fortune). After praying severally to the deities of the nine plants, the votary concludes, "Om, O leaf (*patarike*), O nine forms of Durgā, you are the darling of Mahādeva; accept all these offerings and protect me, O queen of heaven. Om, adoration to Durgā dwelling in the nine plants." [37] This worship of *navapatrika* is but a survival of the agrarian phase of Durgā-worship. The same scholar further refers to the worship of the *kula* trees by the Śāktas and interprets the dictum 'the *Kula* yoginīs always dwell in all these kula trees and none should sleep under the *kula* trees nor injure tahem'- as referring to the Kula yoginīs who were originally the minor vegetation spirits.[38]

Thus there cannot be any doubt that the Śākta cult of India absorbed into it a vegetation cult which was partly of un-Āryan origin. But this Śākta-vegetation-cult can hardly be connected with sex matters ultimately giving rise to the *pañcamakāra sādhanā* of the Tantras.

The sculptures at Khajuraho and Orissa depicting the *maithuna* aspect, came to the forefront not earlier than the 9th century A.D.

On the other hand, there is no Tantric text which can be confidently assigned to before that time, where such practices are mentioned. The *Kulārṇava*, which describes it, is practically of the same date, and to the same period we may assign the early yāmalas. Thus in

general we may assert that since the ninth century this *cīnācāra* gradually entered into the field of Hindu *sādhanā*, whatever might have been the case with the Buddhist worshippers. As already stated, though the system of *pañcamakara* is called *cīnācāra*, parts of such practices have been prevalent among the Proto-Australoids of the Vindhya region and the followers of the Gopala-Kṛṣṇa cult in Mathurā *janapada*. It is not unlikely that when Indian religious teachers went to the trans-Himalayan regions they got a fresh impetus to this form of *sādhanā* for practical renunciation. In this connection we may note that the *Herukatantra* 'treats of the woprship of Heruka and Vajrayoginī in each other's embrace, a secret and mystic worship much in vogue in Nepal. The Nepalese are very unwilling to show the image or to give out its secrets. The worship is performed with all the parapharnelia of a Tāntrika rite, as the counting of beads, the offering of clarified butter, the five M's and so forth. The interlocutors in this work are Bodhisattva Vajrapāñi and Buddha. The gist of questions is, how the restraint is produced, how Heruka has five elemental forms, how he is the receptacle of the three Kāyas, Nirmāṇa Kāya, Sambhoga Kaya and Dharma Kaya, the external form, the internal form and that pertaining to the character of both'.[39]

Foot Notes

1. H.V. Guenther, *Yuganaddha*, Varanasi, 1969.
2. Agehananda Bharati, *lc* 61.
3. *eka eva vijānāti nānyaḥ beṣcana tattvataḥ.*
   vṛthaiva yāmavāhulya kātāyām gaṇitastvayā,
   viruddhācāraśilena mama tattvamajānatā.
   udvodharūpiṇo viṣṇoh sannidhiṃ yāhi samprati,
   tenopadiṣṭācārena samārādhan suvrata.
   taaaiva suprasannakṣi tvayi yasyamyasaṃsayah
   (Paṭala, i)
4. *Nīlācalaṃ samāgamyā kulācāraparāyaṇaṃ,*
   tato 'kṣāmālā yuvatāṃ cāṇḍalīm ramayenmuniḥ.
5. *Mbh.*, xii, 147. 80-83.
   esa vedanidhiḥ śrīmāneṣa vai tapaso nidhiḥ,
   esa yogasca Sāṃkhyaṃ ca Brahmā cāgryam havirvibhuḥ.
   Nārāyanaparā vedā yajñā Nārāyaṇātmakāḥ,
   tapo Nārāyaṇaparaṃ Narayanapara gatih.
   Nārāyaṇaparṃ satyamṛtaṃ Nārāyaṇātmakam
   Nārāyaṇaparo dharmaḥ punārvrtitidurlabhah.
   pravṛttilaksanascaiva dharmo Nārāyaṇātmakaḥ,
   Nārāyaṇāmako pandho bhumav śraṣṭhatamaḥ smṛtaḥ.

6. The trans-Himalayan ideas evidently crept into Indian literature during the Greco-scythian age when India had intimate relations with Central Asia. Thus the Nārāyaṇīya section of the *Mahābharata* (*Mbh*, xii. 349ff) speaks of the Pāñcarātras whose code of conduct was composed on Mount Meru or Pamir (Seal, *Vaisnavism* and *Christianity*, 48f), while it also records the story of Nārada's voyage to Śvetadvīpa where lived Nārāyana Hari. The account clearly shows that this Śvetadvina was somewhere in Central Asia to north of Pamir (Chattopadhyaya, *Sects*, 60-61). The famous Guḍimallam liṅgam exhibits on it the figure of Śiva whose face is of Mongālian character (Gopinath Rao. *Elements of Hindu Iconography*, vol. II i, 66ff). S. Levi has pointed out that Manjusri, Amitabha and Ksigarbna of Mahayana Buddhism originated in Central Asia and later on found their way into India (Levī as quoted in Elliot, *Hinduism and Buddhism*, vol. iii, 221) That the Meru was identified in the earlier period with the Pamir, as suggested by Seal, seems to be supported by the statement of Megasthenes that in his time Dionysios, identified with Śiva, was worshipped in the hill region extending in the west as far as Bactria, the present Balkh in Afghanistan and in the north as far as Meroṣ or Meru (McCrindle, *Megasthenes and Arrian*, 162f). Pamir is to the north or a

little notth-east of Afghanistan.

7. *Oldenberg, Buddha,* 32.

8. *Mbh,* iii. 37. 33; ct. iii. 84. 83.

9. The account of Vāśiṣṭha's voyage to Mahācina and the injunction of Cīnācāra are found in other early Tantric texts as well besides the Cīnācārakrama.

10. *yato hi yoṣito dehe sarvadevasya saṃsthitiḥ,*
ataḥ pūjāsu sarvāsu tāsām prādhānyamucyate.
(Paṭala, 3,3)

11. *yompipepre mantrapiṭne manaḥbiṭve ta Parvatt*
tridhā bhimā muryā māyā (?) pūjyare sadhokattamatḥ
sarveṣāmeva pīṭhanam pradhānam yonipīṭhakam
(Paṭala 3, 3)

12. *naṭī kāpālinī veśyā rajakī nāpitāṅganā,*
brāhmaṇī śūdrakanyā ca tatha gopālakanyakā
(Paṭala 3)

13. *vidagdhā sarvajātīyā mantrayuktā ca tatparā,*
gurupādagatā grāhyā nānyathā varavarṇinī.
(Paṭala 3)

14. *pīṭhapūjāṃ vidhāyātha tanmadhye pūjayechivām.*
upacāraiḥ pūjayitvā carghyam datvā punaḥ punaḥ,
japtvāline bhairavahe pūjayidid Maheśourīm.
(Paṭala 3)

15. 3rd patala, 3; the *Mahācīnacarakrama* which is also heterodox in character, however, states the following:

strīsanginā sadi bhāyamanyatha svastriya saha
(Paṭala 2, 2)

The public women are generally hated and one having coition with her for enjoyment purpose would be condemned. This goes to some extent against the observation of the *Kāmākhyatantra.*

16. *Karpūritamukhaḥ svādu sādhakascumvayenmudā,*
tasyādharo yathā bhṛṅgo nīrajavyākulaḥ priye
dantakaṣtiritanañca paramanutra kārayet
āliṅgayen madonmattah sudṛḍhaṃ kucanmardanaṃ
nakhāghaṭairnitambe ca ramayedratipaṇḍitaḥ
punaḥ punascumvanañca yonau kuryāt kuleśvarī
śkrañca stambhayedvīro yonau liṅgaṃ praveśayet.

The statement *śukrañca stambhyedvīro* is very significant and shows the inner meaning of the so-called esoteric practices. In fact, it shows that there is no place of coldon, in the ordinary sense of the term, in it.

Agehananda Bharati, however, observes that 'the Hindu Tantric release the *bīja* (semen) with the final svāhā-the formula that concludes all obtations and libations in the Indian tradition—the Buddhist Vajrauana adept retains it, aiming at stabilising the esoreric three jewels *(triratna, nor bu gsum)*—breath, thought and semen—in a simultanceus act which when successful, yields the state of oneness in duality, the vuganaddha. It may be that the *kāmākhyātantra* is composed in the light of the Vajrayāna text, but nevertheless the *Kāmakhyātantra* is primarily a Hindu document. There are, hoawever, passages in the Tantras that explain the *maithuna* as the culmination of *prānāyama* wherein the *kulakuṇḍalinī* is brought in to meet the *sahasrāra*, or that Śiva is thought to be united in the body of the worshipper. These are nothing but the apologetic explanation and my aim has been to explain this form of worship in its face value, and therein we get probably an extreme form of renunciation not at all possible for an ordinary man. There is nothing to be aplogetic in it. Debiprasad Chattepadhyaya on the other hand sees in it a remnant of the primitive agricultural rite whereby he misses trees in the wood (*Lakayata*, 286 f). We find *maithuna* aspect associated with Sādhana in earlier works as well where it borders on vulgarism to some extent. For example it is stated in the *Taittiriya Saṃhitā* (vi.5.8.6) that the wife of the *yajamāna* had to make an artificial or symbolic aspect of coition with the priest (udgatā) after the Soma sacrifice. An attempt has been made in the subsequent pages to show that possibly such practice came in the wake of the home-alpine or *round head Yadus* (infra, 19). The Tantras presscribe the same for the purpose of renunetation.

17. *punarliṅge sthite yonau japeccāṣṭārāhasrakam*
18. *dinatrayaṃ mahādhīrah prajanedrīyānatatjarh*
19. *yonim vīksya japenmantram saptarātramatasdritaḥ,*
    pratyacham satataṃ kṛtvā so pi siddhiścaraḥ kalsu.
20. *yogī cennaiva bhogī syād bhogī cenna tu yogavān,*
    yogabhogatmakaṃ kaulaṃ tasmāt sarvādhikantvidam.
21. *arthādvā kāmato vāpi saukhyādapi co yo naraḥ*
    liṅgayonirato mantrī rauravaṃ narakaṃ vrajet.
22. *madyapānena manbjo yodi siddhim labheta ven.*
    madyapānna srudḥ sarve staanaṃ gaccnantu pāmarāḥ.
    māṃsabtakṣaṇamātraena yadi puṇyā gatirbhavet,
    loke māṃsāśinah sarve punyabhājo bhavanti hi.
    strisambhogena devefi, yadi mokso bhavet vai
    sarv'pi jantavo loke muktāḥ syuḥ strinisevanāt.

* * *

kṛpauṇadhārāgamanādvyāghrakarṇāvalamvanāt,
bhujaṅgadhāranānnūnamaśakyaṃ kulasevanam. (iv 14)

23. Muir. *Original Sanskrit Texts*, iv 369.

24. *Harivaṃśa*, ii. 3. 7-8.

25. J. N. Farquhar, *Outline of the Religious Literature of India*, 144.

26. R. P. Chanda, *The Indo-Āryan Rates*, 45-6.

27. V. S. Apte, *The Students' Sanskrit- English Dictionary*, q.v, *rati.*

28. R. P. Chanda, l.c. 15-20. It is however better to class the Yadus under the group 'broad heads'.

29. *Mahānirvāṇatantra*, vi. 7. 3; cf. Winternitz, *History of Indian Literature*, i, 592, fn. 4.

30. D. P. Chattopadhyaya. *Lokayata* 286 ff

31. Frazer, J. H., *The Golden Bough*, i, London, 1957 (abrgd. ed.), 182 ff.

32. 'The Austric speakers supplied to Indo-Āryan its common word for "arrow" (bāna), and for "stick" and "phallus" or "the phallus symbol" both from a word meaning originally "stick", and then "digging-stick for ploughing" (lakuṭa, laguḍa, liṅga: laudā in NIA-Bihari), and these show two noteworthy aspects of the cultural life of the Austric speakers which had their repercussion on that of the Āryan speakers'. (*Vedic Age*, 150)

33. J. Marshall, *Mohenjodaro and the Indus Civilization*, i,58ff

34. The term Śiśna-devāḥ occurs twice in the *Ṛgveda*, but its exact interpretation has been a matter of great contrversy. Some western scholars take the expression as meaning:'those whose god is Śiśna (membrum virile)'. Sāyana, however, gives the following explanation:

Śiśna-devāḥ Śiśnena dīvyanti krīḍānti iti
Śiśna-devāḥ aBrāhmaṇacaryā ityarethah tathā ca yāskah
.....'Śiśna-devāh aBrahmācaryāḥ.'

(Chattopadhyaya, *Sects*, 98)

35. *Liṅga Purāṇa*, xviii. 15.

36. *Mbh*. vi. 23. 9.

37. R. P. Chanda, l.c., 70-1.

38. *Ibid*.,72.

39. *Durbar Library Catalogue*, ii, vii.

CHAPTER - 8

FURTHER NOTES ON ESOTERIC PRACTICES

CHAPTER - 8

Further notes on Esoteric Practices

We have quoted in the last section an account of the esoteric form of worship as given in the *Mahācīnacarakrama*. Almost a similar story is given in the *Brahmāyamala* where the Buddha is represented as advising Vāśiṣṭha that real worship of the Mother-Goddesss should be performed in the *cinācāra* system centring round five *makāras* or five Ms, i.e., *madya*, wime, *matsya*, fish, mamsa *meat*, *mudrā*, cereal, beans etc, and *maithuna* or copulation.[1] Other Tantras like the *Kulacūḍāmaṇitantra*, *Bhairavayāmala* etc. give different meanings of the ingredients to suit the taste of the orthodox class to whom many of the above injunctions would appear to be repulsive. Avalon's account shows how the original meaning of the panca or five *makāras* were changed for the purpose:

madya or madira —milk in case of a Brāhmaṇa; ghee or boiled butter in case of a Kṣaṭriya; honey in case of Vaisya; liquor made from rice in case of a Śūdra (or he may take coconut water in a copper pot.)

matsya—the *bāniphala*, *masur dal*. or white brinjal or red radish or red sesamum may be taken as the substitues.

māṃsa- the substitutes are *māṣkalāi*, garlic, ginger, sesamum, and salt.

mudrā- in place of parched kidnev bean, the substitutes are paddy, rice, wheat and grain.

maithuna- the offering of *karavira* and *aparājitā* flowers with hands in the *kacchapa mudrā* or union with *sādhaka's* own wife.[2]

Union with *sādhaka's* own wife defeats the very purpose of such *sādhanā* unless the *sādhaka* thinks himself to be Śiva himself and his wife as the goddess and refrains from discharging the

semen, and further refrains from enjoying his wife in future. This is indeed the most difficult aspect of this form of *sādhanā.*

The *Prāṇaṭoṣaṇitantra* which was composed in Bengal gives the following account of the *pañcamakāra:*

yā surā sarvakāryeṣu kathitā bhuvi muktidā,
tasyā nāma bhaveddevi tirthaṃ pānaṃ sudurlabham.
śūdrāṇāṃ bhakṣayogyānāṃ yanmāṃsaṃ devanirmitam,
vedamantreṇa vidhivat proktā sā śuddhiruttamā.
bhakṣayogyāśca kathitā ye ye matsyā varānane,
te rahasye mayā proktā miināḥ siddhipradāyakāḥ.
pṛthukataṇḍulā bhṛṣṭā godhūṃacaṇakādayaḥ,
teṣāṃ nāma bhaveddevi mudrā muktipradāyinī.
bhagaliṅgasya yogena maithumaṃ yadbhavet priye,
tasya nāma bhaveddevi pañcamaṃ parikīrtitam.
prathamanthu bhavemadyaṃ māṃsañcaiva dvitīyakam,
matsyñcaiva tṛtīyaṃ syānmudrā caiva caturthikā,
pañcamaṃ pañcamaṃ vidyāt pañcaite nāmataḥ smṛtāḥ.[3]

M. Winternitz maintains that the original home of the Tantras was in Bengal whence it went to Nepal, Tibet and other places.[4] R.P. Chanda draws our attention to a verse of unknown origin affirming that the *vidya* first appeared in Bengal, became very strong in Mithilā, some traces of it were to be found in Maharāṣṭra, while it met its end in Gurājara or Gujarat.[5] When, however, we find that of the four original *pīṭhas* mentioned in the Tantras, three are located not far from the Indus ansd one in Assam (infra, *pīṭhas),* such theories can hardly be maintained. Bagchi has shown that the inspiration came possibly from extra –Indian region.[6] H. P. Śastri thinks that Tantrism was introduced into India by the priests of Turkistan when the local religion of the place was ousted by Islam.[7] But as we have already seen Tantrism must have flourished much earlier i.e, in the early Gupta age or a little earlier when the Scytho-Kusana influence has been operating in India.

If we can understand the *maithuna* aspect of the *sādhanā* in its proper perspective, the significance of the *yāmala* works and some

sculptures of the medieval age may become clear to us, instead of exhibiting a vulgar aspect of worship. Examples of *'mithuna mūrtis'* are quite in prevalence in almost all the South Indian temples since the xiii/xivth century period of great temple-building activities. The examples indeed frequent during xvith and xviith centuries.

The characteristic and aesthetic differences with their northern counterparts in, say, Khajuraho or Konarak are quite marked and they are as follows:

1. Composition with single couple is few and far between.
2. More than a single couple, sometimes three or four pairs appear in the composition actively engaged or in the process of engaging themselves in the act of coupling. In a number of examples more male-folk are present than the actual number of women-folk or *vice versa*. In some other cases more than one man are engaged in different *maithuna* postures with a single lady while the other ladies simply stand and stare or at times assist.
3. The couples are invariably always in the erotic posture and graceful, playful, attenuated, while the elegantly standing figures of the 'North' are extremely rare in South Indian temples.
4. The intergrity of composition and space-division, the technical manipulation and surface-treatment and the aesthetic maturity of the 'North' with regard to 'form' and 'content' are lacking in these panels.

The following are the temples where examples abound:

1. 'The Hall of Thousand Columns' – Śrīraṅganātha Temple-Śrīraṅgam-xvi. xvii the century.
2. Mīṇākṣi Temple – Madurai- xvii th century.
3. Padmanābhasvami Temple – Trivandurm – Kerala – perhaps xvith century, not certain.

These sculptures, judged in the background of the Tantric treatise, *Kāmākhyātantra,* instead of showing any vulgarity exhibits before us the extreme and the most difficult form of renunciation. Wine, meat, fish and parched kidney beans, when taken together, provoke passion in human body, and the Tantric form of *maithuna,* in which the seeds will not flow, under such condition, only show the extreme form of self restraint. Such a *sādhaka* is called *vīra* or hero, and the whole process is called *vīra sādhanā.*

As such form of *sādhanā* is not possible for ordinary man it has not been recommended in some of the Tantras. Thus the system of *pañcamakāra sādhanā* is conspicuous by its absence in the *Śāradātilaka* which has been regarded as one of the earliest Tantras. Agehananda Bharati observes:

It must be said that some Hindu tantras do not mention the pancamakara at all, others hint at them in an opaque manner, whereas at least one important *tantra* (the *Kālīvilāsa*) is directly actagonistic towards left---handed rites culminating in the five *Ms*; and it has been said in other places that non—tantric Hindu sources deny any merit to the Sādhana involving any of the five ingredients, but especially wine and woman.[8]

Foot Notes

1. *cf. madyaṇirmāmsaistatha matsyairmudrābhirmaithunairabi. strībhiḥ sārddhṃ mahāsādhurarcayed jagadambikām, Kāmākhyātantra,* 5th *Patala.*)

2. *Śakti and Shakata,*609, as quoted in Agehananda Bharati's work, l.c., 235. It has already been noted that even a heterodox text like *Mahācīnacavakrama* allows coition with one's own wife in the absence of other women. (2nd paṭala, *anyatha svastriya saha).* It may be noted in this connection that such *sadhand* with five *Ms* appeared to be somewhat repugnant in the eyes of the orthodox class, but it could hardly set it aside as it had already made a place in the Tantra. Hence the orthodox Tantras explained the whole scheme as nothing but different forms or stages in the *prāṇāyāma.* Thus an early Tantra like *Kulārṇava* maintains regarding *surd* or wine, *etc.*,

ām ūlādhāramābrahmaraḥdhran gatvā punaḥ punaḥ
ciccandrakuṇḍalīśaktiḥ sāsavasya sukhodayaḥ
vyomapankajanisyandasudhapanarato narch,
madhupāyī samaṃ proktastvitare madyepāyinaḥ
puṇyapaśuṃ hatvd jñānakhadgena yogavit,
pare Śive, nayeccittaṃ palāsī sa nigadyate.
manasā cendriyagaṇaṃ saṃyojyātmani yogavit,
māṃisāśī sa bhaveddevī, śeṣa syuḥ prāṇihiṃsakāḥ
aprabuddha pasukto hi prabuddha kaulikasya ca,
śaktinām sevakā yostu sa bhavet śaktisevukāḥ
paraśaktyātmamithunasaṃyogānandanirbharaḥ,
ya āste maithunaṃ tatsyādapūre strīniṣevakāḥ
(Kularṇava, 36-7.)

The *Yoginītantra* obseves:
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The above accounts clearly demonstrate that from the very beginning two different theories prevailed regarding the *pañcamakara sādhān*—one orthodox and the other heterodox which appears to have been influenced by non-Āryan or even non-Indian ideas as prevalent in the northern form of Buddism. It must however be admitted that the heterodox form of worship is more difficult than the orthodox one.

In this connection, the following intersting account about mean eating may be noted:

gomeṣāśvalulāya tho godhājoṣṭraṃgodbhavaṃ,
mahāmāṃsaṣṭokaṃ, proktaṃ devatīpriti kurakam.
maṃsabhave mukalpaḥ, samayācāre-

lavanādrakapiṇyākat a godh imamāṣakaṃ,
laśūnañc mahādevi māmsapratinidhiḥ smṛtaḥ.

(Tantrasāra, 652,3) (contd.)

The fifth Pillar Edict of Aśoka seems to show that beef was taken by the Indians in the third century B.C. Was it gradually tabooed in the orthodox society as a result of Buddhist influence or due to something else?

3. *Prāṇatoṣaṇītantra,* 508. As regards the *maithuna* aspect of *sādhanā* it makes the following intersting observations quoting more the ****

kulastrīsevanaṃ kuryāt sarvathā parameśvari
ramate yuvatīṃ ramyāṃ kamomnattaviśālinīṃ
natvn kavrilkan vesvam hadaivanam varanpanam
sudrsṃṃ mieccuaramaṇīṃ yavanīṃ paramesvart
(*Prāṇatoṣaṇītantra*, 507)

As according to Tantric injunctions such women were to be *vidagha* i.e., versed in Tantric lore, can we infer that even the Śūdra, mieccha and yavana women were gradually being brought within the orbit of Tantrism? This evidently shows indirectly that Tantrism in course of time became a proselytizing agent in India.

4. Winternitz, *History of Indian Literature*, i, 592.
5. R. P. Chanda, *Indo-Āryan Races*, 81.
6. P. C. Bagchi, *Studies in the Tantras*, 45ff.
7. *Bangiya Sahitya Parishad Patrika*, 36, 15.
8. Agehananda Bharati, l.c., 267.

CHAPTER-9

ON THE GURU

CHAPTER - 9

On the Guru[1]

ALL that has above mentioned in relation to Mantra Tattva depends on Gurutattva, for the root initiation, is in Guru; the root of Mantra is in initiation; the root of Devatā is in Mantra; and the root of Siddhi is in Devatā. Bhagavān has, therefore, said in the Muṇḍamālā Tantra: "Mantra is born of Gurru and Devatā is born of Mantra so that O Beauteous One, Guru stands in the place of a grandfather pleases the son or grandson, service done to Guru pleases Mantra; service done to Mantra pleases Devatā; and service done to both Guru and Mantra also pleases Devatā."

Any Devitation from this line of action produces contrary results; that is to say, just as service done to the son and grandson disregarding the father and grandfather really displeases instead of pleasing the former, so the worship of Mantra at a disregard of Guru or worship of Devatā, at a disregard of Mantra or worship of Iṣṭadevatā, at a disregard of Guru and Mantra, rather angers than pleases them. Here it should also be understood that, just as there is no possibility of pleasing the son and grandson by serving them at a disregard of the father and grandfather, so also there is no possibility of pleasing the father and grandfather by serving them without care for the son and grandson. There is no likelihood of pleasing the Guru even by serving him and Mantra at a disregard of Devatā, or him alone at a disregard of Devatā and Mantra. The necessity for these observations exists in the fact that nowadays one finds many disciples[3] who only seek the protection of Guru for fear of having to make Japa[4] of Mantra, and to worship Devatā. Such respect for Guru is in itself a sign of dishonest motive. In fact, Siddhi is near at hand for him only who makes no distinction between Guru, Mantra, and Devatā.[5] Śāstra has therefore said: 'What does not the greatly pleased Jagraddhātri[6] give to him who makes no distinction between Mantra and Gurudeva?" This is what Śāstra says. But nowadays people greatly dispute about the Guru. There are many who dislike to worship a man as

being in a real sense Brahmān. As Mantra is, their coinion, mere letters.[7] So Guru is in their judgment a mere man.[8] As a matter of fact, ignorance as to the subject of Gurus is the sole cause of such a conclusion, for from what Śāstra says on the point there is no room for doubt that the Guru is not to be regarded as a mere man. She who is the dispeller of all doubts and Mother of the Universe has Herself made this clear. In the Yoginī Tantra it is said. "Devī said, O Maheśvara, who is the Guru whom Thou, O all-merciful Deva! has called greater than Thyself? Īśwara replied: "O Mahadevī, the Dīksāguru[9] in all Mantras is, O great Devī, the First Lord[10] Mahākāla, and noe other, He is undoubtedly the Dīkṣāguru in all Mantras Śaiva, Śākta, Vaiṣṇava, Gāṇpatya, Aindava,[11] Mahāśaīva, and Saura, He alone and none else, is the speaker of all Mantras. O Daughter of the Mountain, at the time of giving Mantra to a disciple[12] Mahākāla appears in the body of man. O Devī, the Guru on whom the giver of Mantra[13] meditates in the lotus in his head is the same as Him on whom the disciple also meditates in the lotus of his head. Therefore, O Maheśvarī, there is the same Guru for both teacher[14] and disciple. O Śaṅkarī, it is because the Supreme Guru[15] appears in the body of the human Guru that Śāstra relate the greatness of the latter."[16] Just as an image is, after infusion of life into it, the appearance[17] of Her who lives on Mount Kailāsa,[18] notwithstanding that it is made with mere clay taken from your or my house, so, notwithstanding that the body of Guru is born in this or that country, it is the appearance of Iṣṭadevatā. As in the Durgā Puja festival and other Pjuas life[19] must be established[20] in the image, so at the time of initiating disciples in Mantras the Guru must establish the life of the Guru[21] in his own body were Guru nothing but what we take him to be, then whose life is it that is established in him ? Again, at the time of such establishment the Guru does not do so, saying: "Let the life of me, holding such title belonging to such caste; and possessing such an apperance, be established." He then establishes in Himself the vital force,[22] of the Supreme Guru seated in the thousand-petalled lotus in the head of Jīvas. He who is beautifully white like camphor, the jasmine[23] flower, or the Autumnal Moon, with His two hands granting blessing and dispelling fear,[24] embraced on the left by His Śakti,[25] bright like the rising Sun, He sinks His own

existence in the sea of His existence, and, considering Himself to be that Supreme Existence, bows to His own self as His Śiṣya bows to Him. Just as an image is an instrument[26] in which Divinity[27] is seated, so also is the body of the Gur. Were it the physical body of Guru which Śāstra has spoken of as "Guru", then the formula for meditation[28] for every Guru would differ according to the appearance of the individual Guru. For this reason Śāstra has clearly stated that one who thinks of Guru as a mere man—"My Guru is such a person having such an appearence"—is never liberated. If we were to consider that the image made for worship this year alone represents the true form of the Mother of the World, it follows that the image of the preceding or following year is unlike Her, for Her images cannot be exactly similar. Indirectly, also, it follows that there is no divinity in the images built in other people's houses. Similarly, if we think that 'my Guru is He whose name is such and such, and who has such and such a title," we contradict the truth that "He who is my Lord is the Lord of the world, He who is my Guru is the Guru of the world". We must therefore understand that in whatever form an image may be made, in every such image She alone appears who is in all things in the world; hence all images, though differing in appearance from each other, are the same, in that each embodies the Mother who is one, and not many. Similarly, although Gurus have different physical bodies, they are all same in so far as they are embodiments of the One. Śāstra has therefore said: "He who is my Lord is the Lord of the world, He who is my Guru is the Guru of the world; and hence in all Tantras there has been ordained one Dhyāna,[29] and one Mantra in the case of the Guru. In fact, just as the wick of one lamp is ignited at the flame of another, so the Divine Śakti which is Mantra is communicated to the disciple's body from that of the Guru. Just as the power[30] of burning and giving light in the case of either lamp or of the fire which is the result of their combination remains the same both before and after the ignition (the fire in both lamps being the same), so the real Guru is everywhere the same, whether in the body of the (earthly) Guru or in that of his disciple.

It is only so long as Śakti is not fully communicated to the disciple's body from that of the Guru that there subsists the relation[31]

of Guru and disciple. One is a disciple only so long as one is a Sādhaka. On the attainment of Siddhi, thus dualism is surpossed. Then there is none other than She, the One only, so that the relation of Guru and disiciple[32] no longer subsists. Siddhi and liberation are existence as attributeless Brahmān. But just as it is impossible to attain liberation beyond the reach of attributes without worship of the Devatā with attributes, so it is impossible to attain monistic knowledge without worship of the Guru. Hence Śāstra has said: "Obeisance to the Guru, by whom is shown the Brahmān,[33] who pervades the entire universe of mobile and immobile things. Obeisance to the Guru, by whom the eyes of Jīva, blinded by the darkness of ignorance, are opended with the collyrium stik[34] ofknowledge." He by whose grace the Brahman who pervades the Universe is revealed and the eye of knowledge is opened is not a mere man, in spite of his appearance as such.

When, after attainment of the previous human birth at the close of journey through eighty-four lakhs of births, the gate of a Jīva's good fortune is opened, then Bhagavān, Maheśwara Himself, appears before his eyes as Guru. At that time the wheel of Destinu has revolved to a point at which it places the Jīva in a position where he can see all-merciful Sadāśiva standing before him as Jīva's Guru. Hence it often happens that the Guru, who has baffled search for even a hundred years, gratifies of his own accord, unsought and in one moment, the fortunate disciple without any effort on the latter's part. By good fortune, a current of air then blows similar to that which, after a period of terrible drought, stirs fresh clouds heavy with rain, which will soothe with its ample showers the bosom of the parched yet sprouting fields. The crop of Sādhana which adorns the great heart of the Sādhaka intoxicates the world with the fragrance of full-blown flowers and the beauty of full-grown fruits. As a rule that fortunate day does not arrive unless it has been preceded by the germs of intense Sādhana performed in previous births. We therefore often find that, even if a great saint,[35] the very incarnation of Śiva, appears before an unfortunate Jīva, the latter does not bow to his lotus-feet. At that time the Jīva's heart is so completely subdued by ignorance through the deluding Māyā of the Mother of

the World that his eyes open to discover only faults and no virtues in such a man. On the other hand, if a Jīva has acquired a store of religious merits in previous births attachment and single-minded devotion to the feet of the Guru are natural qualities of his. For this reason Bhagavān Maheśvara Himself has said in the Kulārṇava Tantra:

"O beloved, how can that subtle aspect of Śiva which is one, omnipresent attributeless[36] indifferent, undecaying, unattached like space, unbeginning and unending, be an object of worship to the dualistic mind?" "Hence it is that the supreme Guru has entered into the body of the human Guru. O Devī, if a Sādhaka duly worships Him with devotion he grants that Sādhaka both enjoyment and liberation (2). O Devī, although this My form as Śiva is My gross aspect, it is yet being full of light and energy[37] imperceptible to human eyes. For this reason I have assumed the form of Guru in the world of man, and thus protect the race of Śīṣyas[38] (3). Paramaśiva Himself in human body secretly wanders on the earth in oirder to favour Śīṣyas (4) For the protection of Sādhus,[39] Sadāśiva assumes a modest (merciful)[40] form, and though being Himself above the Samsāra, yet appears and acts in this world as though he were a man of the Samsāra (5) O beloved, the Śrīguru[41] is Śiva, though He has not three eyes [42]; Viṣṇu too, though He has not four arms; and Brahmā[44] also, though He has not four heads[43] (6). O Bhavani, when the fruits of sin predominate, Guru appears as man, and when the fruits of virtuous acts prevail, Guru appears as Śiva (7). Like blind men deprived for ever of sight of the sun, unfortunate Jīvas are unable to see the real aspect of Guru, the embodiment of the Brahmān, though he is present before their eyes (8). It is undoubtedly true that Guru is Deva Sadaśiva Himself, for who is it who grants liberation to Sādhakas if Guru be not Śiva Himself ? O Pārvatī,[45] there is not the least difference between Deva Sadāśiva and Śrīguru. Whoever makes a distinction between them commits sin (10) For, O Devī, by assumption of the form of a preceptor, Guru Deva[46] severs the multitude of bonds which bind a Jīva to the state of a Pasu,[47] and enables him to attain to the Parabrahmān (11). Assuming the form of a preceptor[48] all merciful, Īśvara liberates by means of initiation[49]

Paśus bound by the bonds of Māyā (12). Just as the words Ghaṭa, Kalaśa, and Kumbha[50] designate the same thing, so the words Devatā, Mantra, and Guru designate the same subject[51] (13). Devatā in its ground[52] is the same as Mantra,[53] and Mantra in its ground is the same as Guru.[54] Thus the effect of worshipping Devatā, Mantra, and Guru is the same (14). In My person as Śiva I accept worship, and by appearing as Guru I sever the bonds of the Jīva's existence (15)."

In the Guru Tantra it is said: "If through good fortune acquired by merit in previous births a Sādhaka does Dhyāna and Stotra of Guru,[55] Japa of Gurumantra,[56] worship of, satisfaction, and devotion to the feet of Guru,[57] then, O Devī, their Mantras become Siddha,[58] and they are liberated from existence. The merit which a Śīṣya[59] acquires during his stay in the Guru's house is imperishable, and if the Guru's house happens to be in a sacred place of pilgrimage,[60] that merit is increased a hundred-fold'.

In the Rudrayamala it is said: "By devotion to Guru a Jīva will attain the state of Indra, but by devotion to Me he will become swine. (That is to say, if a Jīva,[61] whilst giving devotion to his Iṣṭadevatā, yet slights his Guru, he becomes swine.) In fact, no Śāstra speaks of anything which is superior to devotion to the Guru."

Again.

"O Maheśvarī, fil to his wrath,fle to his strength, fle to his Face, fle to his works in whom devotion to Guru is not engendered !"

The Yoginī Tantra says: "The place where Guru resides is Kailāsa.[62] The house in which Guru lives is Cintamani house.[63] The trees in the Guru's house are Kalpa trees.[64] The creepers are Kalpa creepers.[65] The water even in ditches is Gaṅgā.[66] In short, O Devī, everything in that sacred place is sacred. The female servants in the Guru's house are Bhairavis, and the male servants are Bhairavas.[67] In this manner it is that an earnest Sādhaka should think of his Guru. O Maheśvarī. He who has gone round his Guru but once has circled the whole earth with its seven islands."

In the Viśvasara Tantra it is said: "The place where Guru resides

is Kāśī.[68] The water of his feet is Jāhnavī[69] Herself. Gurudeva is Viśveśvara[70] incarnate, and the great Mantra uttered by his fai mouth is the Saviour[71] Brahmān Himself."

"The appearance[72] of Guru is the root of Dhyāna, the lotus-foot of Guru is the root of Pūja, the word of Guru is the root of Mantra, and the grace of Guru is the root of Siddhi."

If a Sādhaka be cursed by Munis, Pannagas, or Suras,[73] or if he be threatened with the calamity of death, then, O Pāravatī, Guru can save him even at the time of such terrible peril and non other."

In the Guptasādhana Tantra it is said: " Guru is Brahmā. Guru is Viṣṇu. Guru is Deva Maheśvara Himself. Guru is the place of piligreimage.[74] Guru is the sacrifice.[75] Guru is charity (that is, the religious merit acquired by means of charity).13 Guru is devotion and austerities.[76] Guru is fire.Guru is Surya.[77] The entire Universe is Guru."[78]

."What further religious merit can be acquired by charity or devotion,[79] or by visiting places of pilgrimage,[80] by him who has worshipped the beautiful feet of his Guru? For such an one has worshipped the three worlds. All places of pilgrimage which exist in the whole Universe reside in the sole of the Guru's Lotus-foot."

"Brahmā, Viṣṇu, Rudra, and Parameśvari Pārvatī, Indra, and other Devas, Yakṣas, and other beings born of Devas,[81] Pitṛs,[82] Gaṅgā, and other sacred rivers, all Gandharvas,[83] reptiles, mountains and other moving and unmoving things in the Universe, are eternally seated in the Guru's body. That very instant the Guru is satisfied, they, too, are satisfied."

"Even Śāstra is not greater than Guru, nor is Tapasyā,[84] Mantra, or the fruit of religious rites greater than Guru, nor is the Devī Herself greater than Guru, nor is even Śiva greater than Guru. No form and appearance[85] is superior to that of Guru, and there is even no Japa[86] which is superior to Guru that is to say, by performance of Sādhana of Guru alone one becomes Siddha[87] in all the other modes of Sādhana. Hence it has been said in the Yāmala:

"Śiva alone is Guru, and I am that Śiva. O great Devī, Thou, too, art Guru, and Mantra alone is Guru. For this reason as regards Mantra there is no difference between Gurudeva and Iṣṭadevatā.[88] That Gurudeva must some times be contemplated in the thousand-petalled lotus (in the head), sometimes in the lotus of the heart (as Iṣṭadevatā),[89] and sometimes in His visible worldly form."

In the Pichchhilā Tantra it is said: "Gurus are of two kinds according as they teach and initiate.[90] The first is the initiating Guru,[91] and then follows the teaching Guru.[92] The initiating Guru is he from whom initiation in Mantra is taken, and the taching Guru is he from whom Samadhi, Dhyāna, Dharana, Japa, Stava, Kavaca, Puraścaraṇa, Mahāpuraścaraṇaa,[93] and other various forms of Sādhana and Yoga are learnt after initiation. Of these two he is the supreme Guru, from whom the great Mantra of Iṣṭadevatā has been heard and learnt, and by him alone Siddhi can be arrained."

In the Kulāgama, Gurus have been described and devided into the following six classes.

"Instigator[94] (or he who instigates initiation by explaining its utility and that of Sādhana); Inaugurator[95] (he who inaugurates Sādhana and its aim)[96]; Explainer[97] (or he who explains Sādhana and its object); Director[98] (or the person who definitely and clearly shows what Sādhana is and its object); Teacher[99] (or he who teachers Sādhana and its object[100]); and Illuminator[101] (or the person who imparts knowledge of, and concerning, Sādhana and its object by tearing asunder the ties of the heart). Know Gurus to be of these six kinds, of which the first five kinds are, as it were, the effects of the last as the cause" (that is to say, without the spiritual knowledge which the Illuminator imparts, instigation, inauguration, explanation, direction, and teaching, are not only ineffectual, but even productive of great harm both in this world and hereafter).

For this reason Bhagavān, the creator of all things, has said in the Pichachhiā Tantra: "This Sādhanaśāstra is based solely on Guru. In it there is no beneficent lord other than Guru (that is to say, there may be hosts of lords who are not beneficent). O Maheśvarī ! a Sādhaka should seek the protection of Guru.

In the Rudrayamala it is said; "O Parameśvari ! the fool who commences Japa and Tapas[102] by reading books instead of receiving instructions from Guru acquires nothing but sin. Neither mother nor father nor brother can save him. O fair Lady ! Guru alone can in a single moment destroy the mass his sins, for in the Tantra Śāstra none but Guru has any competence.[103] One should therefore take as one's Gauru a very good man."

In the Guru Tantra it is said; "If Guru be pleased, Śiva Himself is pleased; if Guru is displeased, the three-eyed Deva[104] is displeased; if Guru be pleased, the all-good Devī is pleased; and if Guru be displeased, Tripurasundarī[105] becomes displeased. Hence, O Maheśvarī ! for the crossing of the sea of samsāra, Guru is the only master, protector, and destroyer, and he also is the grantor of liberation.'

The Sādhaka should now realize whether the state of a Guru as described in the above-mentioned quotations from the Śāstra is something human or Divine, something appertaining to a Jīva or to the Brahaman. If we are to suppose that the Gurudeva becomes man because that Guruśakti[106] which is Brahmān appears in a human body, we must also conclude that Devatā becomes clay or stone because She appears in a clay or stone image.[107] In fact, that which constitutes the state of a Guru[108] is undivided perfect Brahmān.[109] Though appearing in clay or in stone, the Brahmān is all-pervading, and cannot be limited to any point. It is impossible that that which does not become limited in inert clay or stone will become so in conscious man. As a matter of fact, a Sādhaka can by the force of his own Sādhana awaken the Śakti of consciousness in unconsiou images made of clay or stone. On the other hand, to him who is even not entitled to be called a Sādhaka, but is merely a seeker of competency[110] for Sādhana, that clay image is never conscious. For this reson, then, it is necessary, in order to gain Śakti,[111] to distinguish between conscious and unconscious. Amongst all conscious things such an one is required as can by the overpowering force of its consciousness make even other unconscious things conscious. That is why, on the subject of taking Gurus,[112] the Śāstra prescribes that discrimination be made between persons competent and incompetent to become Gurus, otherwise, had the Śakti which constitutes man been identical

with the Śakti which constitutes the state of a Guru, any man would be acceptable as Guru, and there would have been no necessity for such a critical examination of inner and outer Śaktis.[113]

In the Kulāgama it is said: "Those who are instructed by sages possessed of spiritual knowledge become undoubtedly possessed of spiritual knowledge themselves. Those who are instructed by Paśus[114] should, O Devī ! be themselves known as Paśus. For though a learned man can save an ignorant man, the latter can never save another ignorant man. A boat can carry a stone across a river, but a stone can never carry another stone across it. One person can never guide another person along a path which he has never trod himself: but he who has travelled along any one path, reached its end, and thus known the goal of all paths, can, standing at the centre to which all paths trend, call to the travellers on each of the paths, and thus help them to reach the place where he himself stands."

In the Mahānirvāṇa Tantra it is said; "For Śakti-mantra a Śākta Guru is best, for Śivamantra a Śaiva Guru is best, for Śivamantra a Śaiva Guru is best, for Viṣṇumantra a Vaiṣṇava Guru is best, for Surya mantra saura is best, for Gaṇapati-mantra a Gāṇapatya Guru is best, and a Kauṣa Guru is best for all these Mantras.[115] A wise man should, therefore, heartfully desire to take initiation from a Kaula." For "whoever has been initiated in a Mantra by a Pasu Guru[116] is undoubtedly a Paśu. Whoever has taken Mantra from a Vīraguru[117] becomes a Vīra. Whoever has taken Mantra from a Kaula Guru (one following Kulachara)[118] knows Brahmān."

In the Brhannila Tantra it is said: "A Śaiva may teach other Mantras (than the Śivamantra). A Vaiṣṇava may teach those (Vaiṣṇavas) belonging to his own community. A Śaura may teach sauras. A Gāṇapatya may give initiation in worship of Gaṇapati. A Kaula, however, is competent to give initiation in Śaiva, Śākta, Vaiṣṇava, and all other worships. One should, therefore, by all means seek the protection of a Kaula Guru."

In the Śāradātilaka it is said: "A Guru, according to the Tantra Śāstra, is one who is possessed of the following qualities: A body

which is pure both on the mother's and fathers side; purity of thought; mastery over the senses; knowledge of the substance of all Tantras; knowledge of the purpose of all Śāstras; a doer of good to others; devoted to Japa, Pūjā,[119] and so forth; truthfulness of speech acquired by Tapas;[120] calmness; proficiency in the Vedas and the Vedāṅgas;[121] eagerness to know the truths of the Yoga path, and who feels the presence of Devatā in the heart, and so forth.

In the Viśvasāra Tantra it is said: "Such a Guru is prescribed by Śāstra as is cager to impart knowledge of all Śāstras, efficient, learned in the meaning of all Śāstras, sweet of speech, of good appearance, having all his limbs, Kulina (one practising the Kulacara). Of auspicious appearance, self-controlled, truthful, Brāhmaṇa,[122] of a peaceful mind, devoted to the welfare of his parents, and to all other duties belonging to an Asrapa and living in came country as the disciple."[123]

From the special mention of the adjective "Brāhmaṇa" It must be understood that none but a Brāhmaṇ can be a Guru for the initiation of all castes.

In the Bhuvaneśvarī Tantra it is said; "O great twice-born ! A Brāhmaṇa possessed of the knowledge of all times[124] can favour all castes by giving them initiation in Mantras. In his absence a peaceful and pious ksattriya can so favour Vaiśyas and Śūdras. In the absence of even a Kṣattriya Guru, a Vaiśya possessed of the above good qualities may favour Śūdras." A Śūdra cannot be be a Guru even for the initiation of his own castemen, much less can he initiate men belonging to other castes. Thus the Śāktānanda Taraṅgiṇī says: "If a Śūdra hears Vidyā[125] –i.e., receives a great Mantra from the mouth of another Śūdra-he is doomed to hell[126] in the next world, and suffers from constant misery in this.

In the Vāsudeva-rahśya it is said: "If a Śūdra hears Vidya or Mantra from the mouth of another Śūdra, he starts for the Raurava Hell with ten million generations of his family. Both the giver and receiver of Mantra in such a case meet with the same consequence. For every word given and received both become guilty of the sin of

Brahmincide.[127]

In the JñānānandaTārāngiṇī it is said: "A Śūdra should never give Mantra to another Śūdra. If he does so, both the giver and the receiver of Mantra will dwell in Hell with thirty million generations of their own families.

In the Kamadhenu Tantra it is said: "The country in which a sinful Śūdra selling[128] Mantra lives becomes fallen, and its ruler also is communicated with sin O Lady of restless glancess! how can the tongue of that great sinner pronounce Mantra? O fair Lady! his tongue is full of excrement, urine, and blood. His face is like excrement and urine, his food is made of excrement, his water is runie itself, and he is a Chaṇḍāla[129] by caste. The sight of his face makes Gāṅga[130] to fly from Her own waters, and millions of sites of pilgrimages[131] to fly from their respective seats. GAṅga, the purifier of the three worlds, undoubtedly purifies even such great sinners as have committed such sins as Brahminicide and so forth, but at the sight of a Mantra-selling Śūdra She at once leaves the place and reparis to Brahmāloka."[132]

The adjective, "belonging to an Āśrama,"[133] specified above in the enumeration of the necessary characteristics of a Guru should be understood to mean "belonging to the domestic Āśrama." In the definition of a Guru given by the Kulārṇava Tantra it is stated: "A Guru should know the meaning of all Śāstras and be a householder." The purpose of the requirement that the Guru should be "living in the same country" (as the disciple) is that if the Guru lives in another country it is difficult for the disciple to take instrucions from and to serve him constantly.

Foot Notes

1. Gurutattva. 2. Dīksā.
3. Śīṣya.
4. *Vide, Introduction to Tantra Śāstra.*
5. All are Devatā and manifestations of the Brahmān.
6. She who supports the Universe.
7. Akṣara.
8. Instead of being the embodiment of the one and only Guru, the Brahmān.
9.The Guru who initiates. 10. Ādinātha.
11. From Indu, meaning the moon. Moon worshipper.
12. Śīṣya 13. The initiator.
14. Gùru
15. Whom both the earthly Guru and his Śīṣya worship.
16. It is not the man who is praised, but the Supreme Spirit, whose representative and embodiment he is.
17. Mūrti
18. The abode of Śiva, where the Devī lives with Her Spouse.
19. Prāṇa.
20. Pratiṣṭha. This refers to the Praṇa-pratiṣṭha rite by which through power of the worshipper's consciousness Śakti is awakened in the inert substance of the image, and which is known as establishment of life in the image.
21. That is the Suoreme Guru.
22. Prāṇaśakti. 23. Kuṇḍa.
24. That is, he makes the two mudrās (gestures) called Vara and Abhava.
25. Spouse 26. Yantra.
27. Devattva 28. Dhyāna
29. Formula of meditation. 30. Śakti.
31. Vyavahara. 32. Śīṣya
33. Brahmāpadam
34. Añjana or collyrium is used to brighten the eyes.
35. Mahāpuruṣa.
36. Niṣkala. The Brahmān is called Sakala when with Prakṛti, as it is Niṣkala when thought of as without Prakṛti for Kalā is Prakṛti (Śāradātilaka, chap.1). (See Introduction to A. And E. Avalon's "Hymns to the Godess".)
37. Tejas.
38. Disiciples.
39. The pious

40. The brackets are the author's. The original word is Nirahaṃkāra-without Ahaṅkāra or egotism, which is here rendered by the author as modest.

41. The revered guru. Śrī, or Auspicious, is a term of respect.

42. As has Śiva.

43. Viṣṇu has generally four arms, though in his Kṛṣṇa āvatāra he has two. Brahmā has four heads.

44. Feminine of Bhava, a name of Śiva in the watery form of the Aṣṭamūrti. The Vāyu purāṇa says that He is called Bhava because all things come from Him and subsist in water. The Devī is Bhavanī as the Spouse and Giver of life to Bhava.

45. The name of the Devī, as daughter of the Mountain King, Himālaya.

46. The Guru, who is truly a Deva, being the earthly incarnation of Śiva Himself.

47. The unenlightened tamasik state (see *Introduction to Tantra Śāstra*)

48. Ācārya. 49. Dīkṣā.

50. Synonymous words meaning "pitcher" or "jar".

51. Padārtha.

52. That is, the Svarūpa of Devatā (see *ante*.).

53. That is, the Svarūpa of Mantra.

54. That is, the Svarūpa of Guru.

55. That is, meditation on and hymns of praise of the Guru. Service is always given to the Guru by the Śiṣya.

56. That is, "recitation"(see *Introduction to Tantra Śāstra*) of the Mantra,of which Guru is the Devatā or "Aiṅg".

57. As Deva the Guru is object of worship.

58. Perfected and fruitful.

59. Disciple. 60. Tīrhta.

61. Lord of the Celestials.

62. The sacred mount and abode of Śiva (see introduction to my Mahānirvāṇa Tantra")

63. The Chintāmaṇi Grha is that which yields all objects desired. Of that the chamber or house is built. The Devī there resides. In the commentary on the Gauḍapāda Sūtra the Cintāmaṇi house is said to be the place of origin of all those Mantras which bestow all desired objects (Cintita). See "Mahānirvāṇa Tantra".

64. Desire-gratifying celestial trees.

65. Creepers of the same character. 66. Water or Ganges

67. The terms Bhairava and Bhairavī mean Śiva and Śakti in these forms of that name. They also mean Tāntriks who have been initiated in the Virācāra ritual.

68. The sacred city of Benares.
69. The Ganges as daughter of Jahnu.
70. Lord of the Universe. 71. Tāraka
72. Mūrti.
73. Sages, Serpent Divinities and Devas.
74. Tīrhta. 75. Yajna
76. Tapasyā. 77. The sun.
78. Gurumāyā. 79. Tapasya.
80. Tīrhta. 81. Devayoni.
82. The forefathers (see *Introduction to Tantra Śāstra*).
83. Musical Devayonis: sons of Brahmā.
84. Devotion, austerities, etc. (see *Introduction to Tantra Śāstra*).
85. Mūrti.
86. See *Introduction to Tantra Śāstra, ante.*
87. Successful, accomplished, perfect; for Śakti is thereby fully developed.
88. That is, the Guru as Deva and the patron Deva of the worshipper. The Mantra is both.
89. This is not the Anāhata lotus, but another close by it, where the chosen Deity is always worshipped.
90. Śikṣāguru and Dīkṣāguru.
91. Dīkṣāguru. 92. Śikṣāguru.
93. That is, Yoga, ecstasy, concentration, "recitation" of Mantra, hymn, amulet, and the two rites known as Puraścaraṇa and the greater Puraścaraṇa (see *Introducation to Tantra Śāstra*).
94. Preraka. 95. Sūcaka.
96. He who after the first has sown the seed of desire, for it brings the Sādhaka to the point of commencing Sādhana.
97. Vācaka. 98. Darśaka.
99. Śikṣaka.
100. That is, he who goes into details and teaches the ritual.
101. Bodhaka, who gives intellectual grasp of the various aspects of the subject and spiritual knowledge.
102. "Recitaion" of Mantra, devotion, austerity, etc. (see *Introduction to Tantra Śāstra*).
103. Adhikāra 104. Śiva
105. One of the Daśamahāvidyā.
106. The power resident in the Guru as such-not the ordinary human Śakti.

107. The Gurutva or Guruhood.

108. One of the Daśamahāvidyā.

109. Literally, Brahmatva or Brahmānhood.

110. Adhikāra.

111. The Śakti of consciousness spoken of above. That is, those who have not realized consciousness in all things must, in order to arrive at this state, make the distinction and take a Guru.

112. Gurukaraṇa.

113. The inner Śakti is that which manifests as true spirituality. The outer Śakti is such knowledge and faculties as learning in Śāstra, details of Sādhana, ritual, etc.

114. Sādhakas of the Tamasik class in the three Bhāvas (see *Introduction to Tantra Śāstra*).

115. To each member of the communities worshipping Devī (Śākta), Śiva (Śaiva), Viṣṇu (Vaiṣṇava), the sun (Saura), or Ganeśa (Gāṇapatya), the Mantra of the Devatā worshipped is given. Thus the Śākta receives the Śaktimantra at initiation. The passage says that the Mantra should ordinarily be given by a Guru of the same community as the worshipper, though a Tāntrik Guru of the Kaulācāra may give, and is the best to give them all.

116. One practising the Paśvācāra—that is, the way of the Paśu (see *ante*.)

117. One practising the Vīrācāra, the Acāra of the Vīrabhāva; as to which see *Intoduction to Tantra Śāstra*.

118. The last and highest of the Tāntrik Ācāras (see *Introduction to Tantra Śāstra*)

119. "Recitation" of Mantra and ceremonial worship.

120. Devotion, austerity, self-restraint, self-control, etc.

121. The Vedāṅgas or "limbs" of the Vedas are Śikṣā (science of proper articulation), Kalpa (ritual), Vyākaraṇa (linguistic analysis or grammar). Nirukta (explanation of difficult Vedic words), Jyotiṣa (astronomy), Chandas (metre).

122. This is explained *post*.

123. For the reason of this, see *post*.

124. Past, present, and future.

125. Vidyā is a Mantra, but may here mean such matters as are subject of spiritual knowledge, though the text would indicate the former meaning.

126. Naraka.

127. The killing of a Brāhma is one of the great sins.

128. That is, making a trade of giving Mantra; which is not, however, unfortunately confined to Śūdras.

129. One of the lowest castes.

130. The River Ganges as Deity.

131. Tīrhtas.

132. The highest of the regions.

133. See the quotation from the Viśvāsāra Tantra *ante*.

CHAPTER-10

DISCUSSION UPON, AND SELECTION OF THE GURU

CHAPTER - 10

1. Yogīnī Tantra: it is said

"Mantra should not be taken from the father, maternal grandfather, brother, one who is younger in age, or from one who is of the party of one's enemy."

In the Gaṇeśavimarśiṇī it is said: "Initiation by a Yati,[2] the father, one living in a forest, or when taken from a Sannyāsī does no good to a Sādhaka."

In the Rudrayāmala it is said: "A husband should not initiate his wife, nor a father his son or daughter, and brother should not initiate his brother. But if a husband is Siddha Mantra,[3] he can initiate his wife as his Śakti, and in that case the Guru will not acquire fatherhood by reason of his having given Mantra, nor will the disciple become his daughter by reason of having received it from him.[4] (The provision that a husband may initiate his wife as his Śakti must be understood to apply to Vīrācāra and Kulācāra[5] only. Such an initiation is not ordained for Paśvācāra[6] and the like, for in such Ācāras there is no worship with Śakti). The letters[7] in a Mantra are the Devatā, and the Devatā is Guru himself; so that Sādhakas[8] and Sādhikās who desire their own good should make no distinction between Mantra, Devatā, and Guru."

In the Siddhi Yāmala it is said: "O beloved one! If by good fortune a Sādhaka attains Siddhi in a Mantra, he may dispense with the ordinary conditions for becoming a Guru, and initiate his own Śakti (wife)."

In the Yāmala it is said. A husband should not initiate his wife nor a father his daughter; but if a husband is Siddhamantra, he may initiate his wife as his Śakti, and in that case the initiated does not become a daughter to him. If a father is Siddhamantra,[9] he may initiate his son. and a brother may be initiated by a brother who is Siddhamantra, and thus become a Siddhamantra himself. For, in the case of a Sāddhamantra all disqualifications for giving and receiving

initiation become qualifications."[10]

The world Siddhamantra does not here mean one who has attained siddhi in a Mantra." It is a technical word explained in the Kramacādrika as follows: "Kālī, Tārā Ṣoḍaśī Bhuvaneśvarī Bhairavī Chhinnamastā, Dhūmāvau, Bagala, Mātaṅgī, Kamalātmikā. These ten Mehāvidyas are called Siddhavidyās. Those who are initiated in their Mantra are called Siddhamantras."

In the Kālī Kalpa it is said: "O Mahādevī ! if a Mantra is worshipped by three generations (great-grandfather, grandfather, and father) in succession, then that great Mantra becomes Siddhamantra."

In the Matsayasūkta, it is said: "A mantra given by a father is not faulty in Śaiva and Śākta rites, although it may not have force in other rites."

Moreover, in certainwspecial matters a father has the right to initiate his eldest son if he is worthy, as, for instance, the Matsyasūkta says:

"One may give (Mantra) to his eldest son, the crest gem of his family."

The Śrīkrama says: "Mantra may with prudence and care be given to an intelligent eldest son."

And so forth.

2. Women Gurus

The Rudrayāmala says that a woman may be a Guru who possesses the following qualities: She must be Kulīna (practising Kulācāra,[11] Kulajā (born of a Kaula[12] or respectable family), of auspicious appearance [13].fair face,[14] and lotus-eyed; decked with gold and gems; endowed with intellect, calmness of mind, and all other good qualities; a follower of her Ācāra,[15] good, pious, and chaste,[16] with control over the senses; of good conduct and devoted to the service of her elders; preficient in Mantras and in their meanings; ever engaged in Japa,[17] and devoted to the worship of her Iṣṭdevatā.[18] By the worship of such a woman both Sādhana Śakti[19] and spiritual knowlege is

attained. A widow should not initiate[20] Initiation by a woman is to be recommended; in particular, initiation by a mother of her son, which gives results eight-fold greater than is ordinary.

A widow, however, may initiate if she has sons. A Siddhamantra[21] may, without any restriction be taken from widows, and such initiation will have ordinary effect.If however, it is taken from the mother, it will produce eight-fold effect. If a Satī[22] who has both husband and sons gives Siddhamantra without request and of her own initiative, then also such initiation will produce an effect eight times that of an ordinary initiation. If a mother gives her son the Mantra she herself worships, and the son becomes devoted to it, he undoubtedly acquires the eight forms of Siddhi. O Devī! Initiation in the mother's own Mantra is indeed precious; the Sādhaka who receives it from his mother in the first place obtains enjoyment[23] in whatsoever form[24] he desires, and then undoubtedly become possessed of the knowledge of the meaning of thousands of crores of Mantras, and finally attains liberation. If a mother gives her own Mantra in a dream, and notwithstanding the Sādhaka is again initiated, he is doomed to be born as a Dānava.[25] If though special good fortune a mother initiates her son at his request, there is in that case no necessity for Mantrivicāra,[26] and the Sādhaka acquires Siddhi. In the case also of a Mantra received in a dream there is no need for Vicāra,[27] either in respect of the Guru or the Mantra.

In the Rudrayāmala it is said: "In the case of a Mantra received in a dream there is no necessity for Vicāra[12] of Guru and Śiṣya. If a Mantra is received in a dream from a woman, it will be purified by a Samskara."[28] "No Mantra becomes effective without the taking of Guru,[29] therefore the life of the Guru should be invoked into a Mantra received in a dream and into a Ghaṭa, and the Mantra should then be received by writing it on a banian[30] leaf with Kuṅkuma.[31] This is laid down in the Yogīnī Tantra and other books.

The Dhyāna,[32] Mantra, Stava,[33] Kavaca[34] and so forth, for women Gurus and different from those for male Gurus. Sādhakas will learn them from the Matṛkābheda, Gupta Sādhana, and other Tantras.

We have above quoted but briefly a few short excespts from all

that has been said in Śāstra concerning Guruvicārā[35] and the outer characteristics[36] of Guru.

We have not even touched the inner characteristics of Guru, which have been specified in the Kulāṃava, Kāmākhyā, Rudrayāmala, and other Tantras. For an exposition of these deep and solemn spiritual sayings would require a separate volume; secondly, those statements are not for public ears; and thirdly, we doubt whether the Gurus of the present day will be able to put their teeth into them.[37] Far less do we expect that Śiṣyas[38] will be able to judge and select Gurus with intelligence. We therefore refrain from undertaking what is both a useless and, at the same time, improper task.

3. Guru Family and Family Guru[39]

In the Yogīnī Tantra it is said: " A special hōnour appertains to the Guru family for ten generations[40] by reason of giving Mantra in Paśvacāra; for twenty-five generations by reason of giving Mantra in Vīrācāra; for fifty generations where the Mantra is one of the Mahāvidyās,[41] and for one hundered generations by reason of teaching Brahmayoga.

In the Pichchhila Tantra it is said: "If a Śiṣya forsakes the family of his ancestral Guru under a sinful delusion, he dwells in terrible Hell[42] as long as the Sun, Moon and Stars endure."

In the Bṛhaddhama Puraṇa it is said: "For this reason, if a descendant of the Guru family, who is even younger in age,[43] is a learned man, he should be accepted without discussion as Guru for initiation because he belongs to the Guru family". Many Tantras have in this way ordained that the Śiṣya cannot forsake the Guru family. But in course of time this ordinance has become the cause of the ruin of the Ārya Society.

As a matter of fact, the cause of this ruin is not the ordinance itself but it is the arrogance of the Guru family and the ignorance of Śiṣyas which has brought it about.

In the Kulārṇava Tantra it is said: "Death overtakes him who forsakes Mantra, poverty overtakes him who forsakes Guru, and the

Sādhaka who forsakes both Mantra and Guru goes to the Raurava Hell." Nowadays there are many who would make this verse an authority against forsaking the Guru family. But according to Tāntrik Ācāryas[44] a Sādhaka will be considered sinful in the sense of this verse only if he forsakes his own Guru and Mantra; for one cannot abandon a thing which one has not accepted. The saying "One should not forsake the family of his ancestral Guru" means that while there is a person fit to be Guru in the Guru family, one should not forsake him and adopt another Guru. Otherwise, the Śiṣya is not prohibited from leaving the Guru family. What, then, do the words "should not forsake" mean? Even the verses quoted above from the Yogīnī Tantra[45] are interpreted by some people to mean that successive generations should be honoured as descendants of Gurus of the Śiṣya's ancestor, even if they are not actually taken as Gurus.[46]

We do not object to this interpretation. It cannot, however, have been intended by the Śāstra that members of the ancestral family of Guru must be taken as Gurus, even if they are not fit to be such. This is clearly put in the Bṛhaddhama Purāṇa, which says that, "If a descendant of the Guru family who is even younger in age is a learned man, he should be taken as Guru"; that is to say, in such a case only the claim of the Guru family is indisputable. As to placing oneself in the hands of an incompetent person simply out of regard for the Guru family, we leave it to the intelligent reader to decide whether upon a consideration of the principles which govern the matter of the Guru such a proposition is reconcilable with Dharma and reason. A learned man, though younger in age, is older in knowledge. In the domain of knowledge the Sādhana Śāstra is concerned with seniority of knowledge only. Hence a learned man, even if he is younger in age, is considered older, and this seniority entitles him to be a Guru. Śiṣyas should also remember here that the learning which is here spoken or[47] is not the sort of learning for which degrees or tides[48] are given. On the contrary, the learning I speak of is that which utterly destroys all the bondage of Jiva.[49] Nowadays, most of those who represent the ideal type of learned man in worldly society are considered devoid of all sense, and perfectly ignorant in the society of Sādhakas. Hence, when one

speaks of a learned man in the Guru family we must be understood to be speaking of one who possesses the learning, which makes a man a Guru, and not the learning which consists in knowledge of the ordinances of the Smṛti, or the subtleties if the Nyāya philosophy. Notwithstanding that a man is considered to be learned according to the notions of society, the Śiṣya should ascertain whether he is learned in the science of Sādhana. To the misfortune of Indian Society accomplished Sādhakas and Mahāpuruṣas[50] have disappeared from Guru families, and with them also the divine energy[51] acquired by their Sādhana. The ruins of those Guru families now generally consist of a few Gurus, who exist like wicks which smell foul after the lamps have been extinguished. Society is one the verge of being destroyed by their oppressions and persecutions. They think that the profession of a Guru is a second Kulinism.[52]

Considering how their indulgence in acts repugnant to Dharma is daily increasing, and how much of the poisonous fruits of their Karma have become ripe, it seems that the day is not far off when these Gurus will be paid off.[53] Although such paying off is inevitable, according to natural laws, yet we shall raise here one or two points dealt with in the Śāstra. For these Gurus have decided that they have got a charter over the race of Śiṣyas for all time, till the day of final dissolution, so that no one has now the power to deprive them of their right. They think that even if they are self-willed and oppressive, Śiṣyas have no right to discuss the matter, for "there should be no discussion of the Guru's family." [54] We ask Who has given them this charter ? He within whose dominion these matters are has not given such a charter. On the contrary, he long ago foresaw that a forged charter might be produced, and made provisions accordingly. It is because these provisions are not known to the public that all this mischief has been done. If either Guru or Śiṣya has wrong notions on this matter, he should know the truth as stated in the Śāstra, and be careful of his welfare.

In the Rudṛyāmala it is said. "One should abandon a Guru who is destitute of Brahma-bliss, ill-favoured, of evil repute, debased, of crooked mind,[55] and heinously sinful. No man, unless he is the Guru, should be honoured who suffers from the decomposing, or the Śitra,

should be honoured who suffers from the decomposing, or the Śitra, form of the eight kinds of leprosy; on who habitually practises black magie[56]; sells gold[57]; is a thief or a fool, who is a very short statured; or has a small tooth between his two front teeth; who is a person devoid of Kulācāra, or restless,[58] or with a stain on his character; who is diseased in the eyes, or adulterous, foul-tongued,[59] sensuous, or with any additional limb (as a person possessing an additional finger); or a hypocrite; or who has fallen from Dharma; or is garrulous; or is greedy, miserly, or a liar; who is a restless character; or without reverent feeling;[60] or who dies not follow the five Ācaras[61]; or possessed of many faults." That is to say, if after a person has been initiated his Guru contracts any of the above-mentioned faults, he should continue to honour and not abandon him; but one who has previous to such initiation contracted any of these faults should never be made a Guru.

In the Kalpacintāmaṇi it is said: "He is unfit to be Guru who is consumptive, or has skin disease, or dead nails, or a small tooth between the two front teeth;[62] or is deaf, or has a catārāct of the eye; or is bald, or fame or deformed or has an additional limb; is pink eyed, or of foul breath,[63] or has enlarged testicles; or is a dwarf, hunchback; or leper, or who is impotent, or possessed of any other physical defect." After mentioning the physical defects, the book goes on to point out defects in habit and character because men should be careful not to take initiation from or engage in any work (such as the establishment of the image of a Devatā) a Guru who does not perform his duties as enjoined in the Vedas and Smṛtis; who is rough of speech [64]; or is of evil repute; or does a priest's work[65]; on a medical man; or one who is sensuous, crooked of mind, arrogant, vain, addicted to vices, miserly, or wicked; who keeps bad company; or is an unbeliever;[66] who is timid, or guilty of a great sin; who does not worship Devatā, Agni,[67] Guru, the Mahāvidyās[68], and so forth, who is ignorant of the Mantras for the Sandhyā-rite,[69] Tarpaṇa, Pūjā[70] and so forth; who is idle, given over to enjoyments, or devoid of Dharma; who is an astrologer, or has any other defect mentioned in the Āgama.[71]

In the Kāmākhya Tantra it is said: "Through knowledge[72] a Jīva

one should forsake a Guru who is unable to give knowledge just as a hungry man seeking food forsakes a householder who has no food to give him (1) That Guru is Śiva Himself, in whom shine the three forms of knowledge (namely, knowledge of Vīra, Dīvya, and Kaula[73]; of Sattva, Rajas, and Tamas[74]; of Guru, Mantra, and Devatā; of the meaning of Mantra[75]; the awakening of Mantra[76]; and the Yonimudrā).[77] One should seek the protection of such a wise Guru, forsaking an ignorant one (2). From knowledge constantly proceeds Dharma; from knowledge; from knowledge proceeds wealth[78] from knoledge proceeds desire[79] and its fulfilment; and proceeds Nirvāṇa liberation (3). Knowledge is the highest object; nothing than it is of greater worth; it is for knowledge that Jīvas worship Devatā; and knowledge is the final fruit of Tapasyā[80] (4). Just as a honey-seeking bee flies from flower to flower, so a knowledge seeking. Śiṣya should seek the protection of Guru after Guru (5). Many are the Gurus who extract money out of Śiṣya, but O Devī rare are those truly good Gurus who allay the burning of the Śiṣyas hearts (6). Obeisance to that Guru who has, with the collyrium-stick[81] of knowledge, opened the Jīva's eye blinded by the darkness of ignorance. Mindful of this (that is to say, knowing how great is the responsibility of Guru), a great Sādhaka will recognize the wise to be Gurus only, and then, O consort of Śiva, Siddhi will surely be atained bymeans of the Śiṣya's devotion only[82] (7). A good Guru is he who is calm and self controlled, is a Kulina, of pure mind worshipping with the five Tattvas[83] (8). He is called a good Guru who has the reputation of being Siddha,[84] maintains his Śiṣyas in any way which their necessities require, and works wonders by means of Divine Śakti (9). A good Guru is he who speaks of things previously unheard of and suited to the mind of the hearer truly and in a charming way, and who can equally explain both Tantra and Mantra (10). A good Guru is ne who is always anxious to benefit the Śiṣya by giving him knowledge, and who is capable of punishing as well as rewarding (11). A good Guru is he whose aim is always the highest good[85] who ever converses upon spiritual truths, and who has a single-minded devotion to the lotus-feet of his own Guru (12). O Devī! If a Śiṣya is able to obtain a Guru who is the possessor of such qualities, he should at once seek his protection, relinquishing[86] an incapable Guru, and in such a case time[87] need not be taken into

account (13). Reprehensible is the Guru who only takes property from the Śiṣya; who is an oppressor of many (extracts money, etc., from many Śiṣyas (disciples) on the pretext of giving initiation)[88] and is openly ridiculed by the people (14). If, notwithstanding that the Śiṣya is reverent in body, mind, and speech towards his Guru, the latter does not approve of a thing for a Śiṣya out of desire for that thing himself, and wastes the Śiṣya's money in improper ways, then that most depraved man who wishes harm to his Śiṣya out of greed should be forsaken (15)."

Sādhakas will now ask themselves if the Guru family is to be considered above all discussion? All the authorities quoted above say that such and such a Guru should be relinquished. By the use here of the word Guru is meant not a person who has been accepted as Guru, but reference is made to that Guruhood[89] which is nothing but the family Guruhood occasioned by birth in the family of ancestral Guru. If such a Guru is fully qualified according to Śāstra, the Śiṣya should take him as Guru instead of seeking the protection of another Guru; otherwise he should be forsaken. This is the meaning of Śāstra. A Judge and Administrator[90] with the necessary qualifications, though he is not the King himself, is yet his representative, and by virtue of the King's power his commands are inviolable, and he himself is worshipped by all. This is the civil law[91] of the State. By the authority of this law he is the ruler of the kingdom, and the kingdom desires to be ruled by him. It is because he performs the duties imposed on him by the King that his commands are accepted without question, and people pay with confidence revenue into his hands. But if through arrogance or selfishness he, trampling on all political principles, misappropriates that revenue and oppresses the innocent, then that kingdom is in danger of destruction through his opressions. The community of Śiṣyas is in like peril through the oppressions committed by Gurus. In the administration of the State the Judge is concerned with political matters only, and if he interferes in any way with the principles of Dharma,[92] the whole kingdom is in an uproar, and gives unending fuel[93] to the flaming fire of rebellion. Similarly, Guru is only the Judge of principles of Dharma; but if he interferes in any way and in any matter concerning purely temporal

matters, there is every likelihood that the fire of rebellion may break out among Śiṣyas. And this is what has actually happened. There is, however, this good news to tell namely, that the One Supreme Queen[94] of the three worlds has entrusted the people with the selection of the Judge. If, then, the people select a robber as their Judge, the Queen cannot be blamed therefor. While in such case the oppressivenes of the robber will, on the one hand, deprive the people of the spiritual wealth which is their greatest possession both here and hereafter, the revenue, on the other hand which they pay will not reach the Sovereign's treasury. The person to whom, as our Supreme Guru, we will entrust our all, that it may be carried to Parameśvarī, will misappropriate it, but because he does a so well not ourselves be exempt from the punishment of being sent to hell,[95] which we incur under the regulations of Her kingdom.[96] Just as a Judge has two aspects in one of which he is an ordinary subject of the King like you and I, and another in which, as represntative of the King, he is Judge over us both, so the Guru has two aspects, in one of which he is an ordinary Jiva with ten senses, Māyā and Moha,[97] like you and I, and in the other he is Parabrahman Śiva, above the senses, and the Māyā which affects them Revenue paid into a Judge's hand is intended for the sovereign power. In the same way worship of the Supreme Devatā in the person of the Guradeva is intended for Brahmaśakti. But as revenue paid into the hands of a Judge who does not serve his Sovereign goes not to the latter but to the people,[98] so worship of the Rājarājesvarī (Queen of Queens) entrusted to a Guru inimical to Brahmaśakti is likely to go, not to the Brahmaśakti, but to the robber Śakti.[99] Hence the King of Kings,[100] who has promulgated rules of State for the universe, has in His ordinance on the selection of Guru Himself proclaimed to all people as follows:

In the Bṛhaddharāma Purāṇa it is said: "Sadāśiva Himself is angered against him who is disliked by all. As people pay the King's dues to the Headman, Judges, or Superintendents of administration, so Śiṣyas pay the Iṣṭadevatā's worship to Gurudeva. But just as if headmen and others who are dishonest or inimical to the Sovereign must be deposed, and the King's dues paid to particularly trustworthy

and good men, so Śiṣyas should forsake an inimical or arrogant Guru (that is to say, a mere man devoid of Divine Śakti, acquired by Sādhana, and subject to the six enemies[101]), and take as Guru a mahāpuruṣa[102] possessing the Śakti spoken of in the Śāstra, and then offer his Sādhana at his feet."

Now I ask you (who belong to the Guru-Family), by whose grace are you Family-Guru ? You are Guru because you carry out the orders of the Guru of all moving and unmoving things. To-day that King of Kings,[103] through whose Political Power you wield the rod over the whole kingdom, is Himself wielding the rod against you. After receiving punishment from you, I may shift my residence to the jurisdiction of another Judge; but where in the infinite millions of universe can you find a place which is not within the jurisdiction of Him by whom you are going to be punished ? In heaven,[104] the mortal world,[105] or the nether world,[106] wheresoever you may flee, the tremendous trident[107] of Virūpākṣa[108] is pointed with unfailing aim at your breast. An ignorant Śiṣya may be afraid of you, but in the blazing fire of the wrath of the Bhairava, who creates preserves, and destroys, and from fear of whom the Sun and Moon shine, the wind blows, and the God of Death[109] is ever busy, you are nothing but an insignificant speck of an insect. A Śiṣya who has committed even a thousand offences may receive pardon, but for you, relentless Robber-Guru, there is no escape. O Judge ! to me an ignorant subject you appear to be a Judge, though not really so; but to the King you are nothing but a subject who has been guilty of a most heinous crime. And if you are proud of your judgeship, then, O Judge ! how much greater is the punishment for theft when the Judge is himself the thief ! Hence I say, O Guru-Family, type of the Kali age ! do not attempt to put forward a deed of permanent lease[110] as Family-Guru of Śiṣyas. If misappropriation of revenue is to be taken as the mark of an official, then can you tell me what it is which is called robbery? O Guru-Family of worshipful feet! know (and we say this with great sorrow) that to-day you have become so degraded in mind and position that one prays to be free of your presence, and is even ashamed to describe you as belonging to the Guru-Family. To-day a descendant of the Guru-Family plays the part of [111] clown

in Jātrā parties, or of the heroine in dramatic performances, or, in the part of the Śiṣya of some low man, touches the feet of a Caṇḍāla Guru[112] and the next moment this same man again places his feet on the head of a pure Brāhmaṇa and receives offerings of Ṣaṇḍal-paste and flower consecrated with the great Mantra of Mahāśakti. Alas ! O Mother of the World ! where are you, O Mother ! at this time ! Rather the Mother is everywhere, but where are we ourselves ? Had not the Mother been everywhere, had not Her eyes been wide open to see everything, and had not She with indomitable forces spread the power of Her commands in every place, would the families of Siddha and Sādhaka Guru,[113] the crest-gems of Āryāvarāta,[114] which is the crown jewel of Bhāratavarsa,[115] have become thus extinct to-day? Would the race of Sādhakas devoted to Her who fulfils all Arthas (purposes and desires) have thus been exterminated for want of Sadhāna and for the sake of Artha (money)? Would descendants of Brāhmaṇs, who had performed austere Tapas,[116] have thus turned Caṇḍālas in habit? A blind man feels no discomfort in the dark, but he who can see is greatly frightened if the light in his room be extinguished. Malpractices[117] do no harm to non-Āryas, but if families of Sādhakas forsake Sādhana they are naturally ruined. So it is, O Guru-Family! that doves nowadays roam over your homestead even at noon,[118] and Dharma[119] looks at it with eyes wide open. But so intoxicated are you with the wine of delusion that your closed eyes can no more be opened by any means. Such as you are, you yet tech your Śiṣya a Mantra of obeisance which runs "obeisance to the Guru who has, by means of the collyrium-stick of knowledge, opened the eye of him who was blinded by the darkness of ignorance. " O Mother! dwelling in great cremation grounds,[120] direct the band of Bhairavas[121] to clear away the heavy mass of ashes which are, as it were, this sin, Command them to fan into flame the fire of the funeral pyre of Sat, Cit, and Ānanda,[122] and tothus dispel the darkness of deep and crass ignorance in Bhāratavarṣa.[123] Let the children who have lost the Mother rediscover the Father with the help of this light even in the deep darkness of the present new-moon night. Let them run to Thee, O Mother! and find eternal rest at those lotus-feet which are fair as ten million autumn moons.

4. The Guru Profession[124]

In India there has been, along with political revolutions, a revolution in language; and people new speak of Gurugiri, or profession of Guru hood.[125] Of all means of earning money this profession of Guruhood is nowadays one of the best. In it the Paramārtha (the highest spiritual end) has joined with Artha (money). and from their union has been born an Anartha (evil). As matter of fact, however, there has not been a union in the true sense between Paramārtha and Artha, and hence it is that this Anartha has come about; for a union between Paramārtha and Artha would have the effect rather of destroying than of creating Anarthas (evils).

However that may be, the community of Gurus who follow this profession is divided into two classes-namely, Prabhu (lord)[126] and Vibhu (omnipresent).[127] There is, moreover, another class which has taken the field recently-namely, the Svayambhu (self-existent). There is no need to explain what the first two classes are, or of whom they are composed. Then name Prabhu has come into use through the grace of Prabhus. Nowadays, if anyone appears to be at all out of the common, people at once say: " He is a Prabhu." As for the class of Vibhus, they are going to be Vibhu (etherealized) themselves through their constant efforts to show the Vibhu (the Omnipresent). Whether they be good or bad, the first two classes originally[128] based themselves on the Śāstra. The third class which has succeeded them takes no heed, however, of any Śāstra. "These sober men are learned men in their own estimation." "In their own estimation they are men of calm mind[129] and learning. They pretend to teach "Yoga". It is by long search in Puraṇas, historical works, and so forth, that one comes across the name of a Yogī here and a Yogī there. These had by centuries of Tapasyā[130] at first acquired the title of "Muni" or "Ṛṣi" and then after another hundred or thousand years received initiation in Yoga from a Devatā, or some great Yogī like a Devatā. But nowadays we have regular fairs of Yogī son the river-side and in the field,[131] and we often hear it said:" Such and such a Babu has received Yoga from such and such a Babu." To-day a gang of men who are at heart atheists,[132] Caṇḍālas defiled by eating the leavings of women of the town, the handmaids of Pisācas,[133] lapped in

of women of the town, the handmaids of Pisācas,[133] lapped in luxury, and, heedless both of Devatā and Dharma, has taken the place of the true Yogīs of vore, on whose account[134] Ūrvaśī, Manakā, Rambha, Pañcacūṇḍā and Tilottama,[135] were wont to hide the lustre of their world-enchanting beauty by the assumption of the forms of beasts and birds, and flee to the very ends of the earth. Lord of the Kali Yuga ! mighty indeed is your unfailing power. In this (so-called) Yoga no Devatā's name is mentioned. It has no form or Mantra; in short, it has little to do with worship.[136] Next, it has absolutely no concern with such things as distinction of caste and Varṇāśramadharama.[137] Its Sādhana consists of inspiration and expiration of breath, and its results[138] are consumption, phthisis, or cough. Nowadays one meets a few such Siddhas[139] in every populous place, and as for Sādhakas,[140] there is no lack of them anywhere. Those who tread this path generally belong to the community of ease-loving people who are ignorant of the A B C of the Ārya Śāstra, cast offs of society with perverted intellects. The evil of all this is that such people and their male and female Gurus profess themselves to be followers of the Ārya Dharma.

A still greater evil is threatened by the fact that young men puffed up with their western education but destitute of real worth, aimless and extremely lazy, show particular eagerness to learn this newly discovered Yoga, which presents itself to them as a religion[141] which may be followed without any labour, trouble, or cost to themselves. To avail themselves of such a golden opportunity, young men often leave their houses and roam about hills near railway stations,[142] and on return they are often heard to say. "As I ascended the summit of such and such a hill I saw a great Yogī resplendet with light[143] lying in a state of ecstasy[144] in a cave. My heart melted at the sight. Silently I bowed to him and remained standing. After a short time the Yogī quitely opened his eyes; I again bowed to him. Immediately the Mahāpuruṣa [145] looked at me, and, affectionately and with smiling face, said: So you have come, my child? I was very anxious for you; I have already known all about you by means of Yoga. I have myself a Gurū in the Himālayā. Here there, he is saying, my child, a future yogī has appeared before you, and so on and so on." Sādhaka, the "Yogī," who tells this story, is

the future "Yogī" of whom you have just heard from the ghost Yogī (in the Himālayas).

Again, some people are heard to say: "Sitting in a forest, a Yogī is singing to the strains of his vīṇā,[146] and deer, tigers, elephants, and lions are embracing each other, and swooning away on hearing his song, and so on." The "Yogī" has renounced all and became a Sannyāsi, but has not been able to part with his dear viṇā. Needless to say, that the "Yogī" who tells us the story has also a viṇā. These sham Yogīs are daily gaining mastery over the ignorant community, spreading the web of their charm, to the danger of even intelligent men.

Finding no other means of success, Mahīrāvaṇa,[147] the wizard of Laṅkā, at last deceived Hanumān by assuming the form of Vibhīṣaṇa,[148] and entering into the camp, carried away Raghunātha[149] and Lakṣmaṇa[150] to Pātāla.[151] Similarly, the band of these wizardly unbelievers[152] are deluding and deceiving the faithful hearts of intelligent men by holding before them the standard of the Hindu religion. Thus creeping into society, they have spread their net so as to carry away to Rasātala the Ārya Dharma,[153] which is full of real Siddhi and Sādhana. Ārya society even now, I say, do not listen to the words of Mahīrāvaṇa as though they were the words of Vibhīṣhaṇa, the crest gem of devotees. Let not those who are enemies of Devatā, of the Veda, and of Dharma, deceive you any longer by their talk about Yoga. Like Hanumān, you will practise Yoga at the door; but Mahīrāvana will on his part carry away from the inner apartment to Rasātala the Sanātana Dharma, which is as precious a thing in the temple of your heart as was Rāmachandra to Hanumān.[154] We know that even in that case there is no cause for fear, for in that nether world[155] also Mother Bhadrakali is Herself the Saviour. We, however, are afraid, because we do not know how long it will be before we shall again see the face of Rāmachandra. We, however, know this also that if the Mother has determined to destroy Mahīrāvaṇa, then there is nothing which cannot happen in the kingdom of Mahāmāyā, who makes the impossible possible.[156] Still we say, O Society ! do not forget to be on your guard; do not bring death on yourself by giving shelter to the Dharmarākṣasa[157] in your house; do not, at this time

when Dharma is being assailed, yourself attempt to weaken it.

Necessity has compelled us to say even a few words more than what is strictly warranted on the subject of Gurutattva. In conclusion, we say to the Prabhus and Vibhus,[158] who follow the Guru profession, basing themselves on Śāstra, that they, too, are slowly approaching the condition of the Svayambhus, who compose the third class O Gurus. We are servants of the Śāstra, and he who destroys its authority is to us an eyesore, however accomplished[159] he may be. To us nothing is of greater authority than the words of Bhagavān, who has Himself said, "He who performs religious acts according to his own will, and in violation of the rules laid down in the Śāstra, will not merely fail to attain Siddhi, but will go to hell." Professional Gurus, although the root of your profession is the Śāstra, its fruit, twig, leaf, flower, and all else are opposed to the Śāstra.

Whenever you see a Śiṣya, place, time, and person have no effect upon you; but taking him to be your prey, you pounce on his shoulder according to the rule—"should be eaten the moment when received." What Śāstra authorizes you to do this? Even a deadly poisonous snake when it has bitten someone remains senseless and feverish for a whole week. It is generally at such a time that snakes are, through their want of power of movement, killed. Similarly, energy passes from the body of the Guru to that of Śiṣya at the time of initiation, even if the former has previously greatly performed Tapas. In order to recoup himself the loss of this energy,[160] the Guru has to perform for a great length of time Tapas,[161] as also Puraścarana in the form of Japa[162] of the Mantra, which he has given in initiation. Thus only he can regain his normal state.[163] But you, the incarnations of abnormality,[164] are in the habit of granting initiation at the rate of ten or twenty a day, as animals are offered for sacrifice on the great Navathī day.[165] Race of Prabhus, the saviours of the helpless, can you say what will be your fate ? In you are combined a veanomous power to bite, and boa-like capacity of eating. You are saking with the fever of delusion and stuffed with food up to the throat. O Prabhu ! behold and see that the Prabhu (Lord) who punished the Kālīya Snake[166] has to-day come to test your power and authority. Even now, while there is yet time, touch the beauteous feet of the

Lord of Lakṣmī and say: "Lord of the helpless, friend of the poor, I have reaped the consequence of disobedience to Thy commands, destroy the sins of this sinner, who has sought protection at Thy feet, and punish him with the rod of Thy grace. Let me be blessed with the touch of Thy beauteous feet." And on your behalf we, too, say : "Bhagavān, the chief purpose of Thy play[167] is to lighten the earth of the weight of unrighteousness, which oppresses it in India. To-day the weight Gurus has become a heavy burden. All merciful Deva, who but Thee can remove it? The race of Āryas is sorely oppressed with initiation; the waters of the Jumna are terribly poisoned by his deadly snake, which is the race of Gurus. O Lord, colour for once the gem on the head of this snake with the colour of Thy spotless lotus-feet, which are like th cred lotuses.[168] With a thrust of Thy feet free the earth of the poison fang which is self-seeking and drive this snake from Jambūdvīpa[169] to Ramaṇakadvīpa,[170] the seat of your everlasting Rasa festivities. Let men and women, boys and girls, bathe with faithful hearts in the waters of initiation and cool their minds and hearts. Himavān,[171] Niṣadha, Vindhya, Sumeru, Malayavān, and many other mountains,[172] are situated in Jambūdvīpa,[173] but, O Lord no mountain is so unbearable[174] as this Guru profession.[175] We have heard that you held Mount (Giri) Govardhana. This makes us hope that some day Thou wilt surely hold this profession (Giri) either by Thy foot or by Thy hand, for by the ill-fortune of India this profession (Giri) also has become Govardhana, thus fostering the ignorant.[176] Thou didst uphold Mount Govardhana in order to shatter the pride of the King of Devas.[177] Once again, O Lord ! Thou wilt have to hold it in order to shatter the pride of the King of the Kali Yuga. It was Thou who as Mount Govarddhana didst receive the worship of the herdamen, and Thou Thyself must receive worship as Guru Govarddhana (increaser of the race of Guru).[178] The punishment of Kālīya and the upholding of Mount Govarddhana were both Thy play. Now, O Thou who art full of play, the field has been prepared for both these plays.[179] It remains only that Thou Thyself should incarnate. And to Thee, Daughter of the King of Mountains,[180] we say, O Mother ! Thou hast said that a Guru who gives Mantra is also Thy father's Guru, and so stands to Thee as Thy grandfather. If for fear of destroying the Guru's glory of the mountain-family of Thy

father, Thou showest indulgence to this Guru profession, then we shall be obliged to stand before our Father, the Lord of Bhairavas, and the Dakṣayajña[181] is the outstanding proof of the little forgiveness he accords to the family of his father-in-law.[182] And then the remedy will surely be attained. But in that case, O Mother! a blemish and rebuke will for ever attach to Thy father's family. Hence we pray you as a good daughter to find out a remedy for all this while there is not time. Do you yourselves settle in private a question which concerns you privately ?

"O Guru family ! do not attempt to to beocome a Guru in orde to save Śiṣyas, but prepare youselves to become a Śiṣya for your own saving. Then by the grace of Guru the world will become your Śiṣya. Had you yourself learnt how to worship a Guru, to-day you would not have had to suffer indignities, moving from door to door amongst Śiṣyas. If a patricide's son is educated after the notions of his father, he is sure to turn out a patricide himself. Similarly, by receiving initiation from a Guru like yourself, who is estranged from his Guru, your Śiṣya has to-day become ready to ruin you. It is useless to mourn over this, for you are reaping the consequence of your own action. Had you yourself been Siddha,[183] or, at least, a Sādhaka,[184] your Śiṣya might some day have become a Sādhaka. Had you been a servant of your Guru's house, esteeming it to be Bṛndāvana or Kāśi [185] itself, innumerable men and women would to-day have left Kāśi and Bṛndāvana that they might prostrate themselves in the dust at your door. But instead of that you are to-day a Guru only in name. Like a servant, you appear at the door of your miscreant Śiṣya to receive your annual due from him, only to be driven away like a dog; or you heartily approve of his evil practices in the hope of eating the remnants of his food. Know that it is the powerful influence of the Kali Yuga which prevents a thunderbolt from falling on your head. Even here the sorrowful tale does not end. In luxurious feasts, where wine and women of the town hold sway, the Guru is to-day engaged in cooking, for in the opinion of the Śiṣya the Guru is an hereditary slave bought for nothing. Dharamarāja[186] Yamadeval has hell become so full that it cannot afford room to these men, whose proper place is there ? Save, O Bhagavān ! This current of

abominable sin will bring on a great untimely dissolution[187] and destroy the world.[188] Gurus ! forgive us. We shall not draw this picture of hell any more. O Mother, Jagadambā[189]. Thou art the Mother of the World. Be Thy sons good or bad, all this, O Mother! is Thy play. We know that Thou canst never forsake us. Hence with tears in our eyes we say, O Mother ! what play is this of Thine to throw Thy babes in arms in the dust; O Devī ! beauteous with the dark hue of coluds laden with water ! O merciful Mother ! with a copious shower of mercy from that three-eyed spring,[190] the Devī Herself, which removes the threefold sorrows[191] of the three worlds, wash away for once the mud of infamy which soils the Guru family in India; and showing Thy fear self to Thine erring children, lift them to Thy bosom with Thy lotus-hands, which bestow blessing and dispel fear.[192] Paint, then, their soiled and vice-tainted eyes with the collyrium[193] of Thy love. O Thou, who grantest all desires ! O Mother ! who art the highest object of all desires.[194] Thou art all to Śiva and the most precious to His heart. If to-day Jiva Thy son is able to hold those Beauteous Feet, the treasure which even Śiva by His Sādhana seeks to gain, then, O Queen of queens of the Universe,[195] of what can he be in want? What poverty is it which can then oppress him and drive him to take (humble) stand at the door of his Śiṣya ? O Mother ! stand forth as Mother taking up Thy son in Thy arms. Let all the world touch Thy son's[196] feet after it has first rested at Thy feet. Make the world of Śiṣyas know that in order to understand what a Guru[197] is, one must know Thee first, and that Guru, who is only Thyself in a loving form, is weightier[198] than thee. And let them hear the most secret and profound converse between Thee the Mother and Thy son, that loving and endearing welcome, which is Mantra. To hear and understand this is to destroy the discipleship of the Śiṣya, the Guruhood of the Guru, the Mantra-nature[199] of Mantra, and the strife and struggle to attain to Thee. With such destruction all disappears in that unity which is the great truth that 'when all is gone Thyself alone remains.[200] Let us sink in the unity which is Gurutattva, Mantratattva, and Thy Tattva. If, however, it causes Thee great pain to destroy these three Tattvas which are so dear to Thee, then be Thou at least gracious to make us understand that which the destroye of Kāma[201] has himself described as follows

in the Kāmākhyā Tantra: 'The Devī's favour must be secured first, and then the favour of Śrīguru. After this, there is generated single-minded devotion to the lotus-feet of the Supreme Devatā, through the influence of the great Mantra, which issues from the Guru's mouth. That single minded devotion makes the Sādhana pure; out of that pure Sādhana arises pure knowledge, and that pure knowledge leads to the attainment of the highest liberation of Jiva. This is truth. This is the command of Śāstra.' "

5. The Characteristic[202] of Disciples

Nowadays, as there is no one to criticize the editor of a newspaper, whilst the latter criticizes the whole world, so there is none to criticize the characteristics of Śiṣyas whilst they criticize all Curus.[203] Just as no one who stands by the side of the sharpened hundred-tongued quill of the editor has the right to say anything about him, so the race of Gurus when standing before the Śiṣyas, so heroic in speech, can say nothing. For to the single tongue of the Guru there are a hundred of Śiṣya. At hte most the Guru will perhaps try to explain one or two things to the Śiṣya in a few words in Sanskrit, but then the Śiṣya will most probably drive him away with his ridicule in English. The Śiṣya will test the Guru on the touchstone of Śāstra, but the Guru will stare blankly at the gilt on the Śiṣya, for Jñāna[204] is all that the Guru possesses, whilst the Śiṣya is strong with the weapon of Vi-Jñāna.[205] Society complains that it is no longer possible to obtain a Guru such as the Śāstra indicates. From this it would seem that there is now no want of Śiṣyas, who are competent to be such according to the Śāstra. We are, however, ourselves at a loss to know whether it is the Guru or the Śiṣya who is the more rare to find. Even to-day it is not impossible to find ten good Gurus out of every hundred. But does one find even a single Śiṣya out of a thousand who is competent to be a disciple according to the Śāstra ? Whatever is necessary in any fashion, for any purpose or in any place in this universe has been provided for even before its creation by the Mother. It is impossible that She who has been careful to create the mother's breast with its milk, which provides food for the baby after birth, has not created competent Gurus for religious-

minded Śiṣyas. As a matter of fact, just as competent Gurus are never in want of competent Śiṣyas, so competent Śiṣyas are never in want of competent Gurus.[206] The Śāstra has, therefore, said[2], "In the matter of Devatā, Tirtha,[207] Dvija,[208] Mantra, Daivajña,[209] medicine and Guru, each person achieves results therefrom according to his thought, that is to say, one achieves visible results in proportion to one's faith in them. Nowadays many people have acquired the habit of despising the race of Gurus on the supposition of their being incompetent. But how many of these people consider whether they themselves are competent to become Śiṣyas ? Considering the amount of competence which you and I possess, it is sheer presumption on our part to deem the entire race of Gurus to be incompetent. Boys and young men stirred by the recent agitation over the subject of the Sanātana Dharma[210] and whose meagre equipment consists of a knowledge of such matters as histroy, fiction, novel-writing, and of acting and the like, are busy in the occupation of selecting Gurus. A section of them have come to the conclusion that by "Guru" is meant "a prince of Yogīs sitting with closed eyes in the lotus posture[211] on the snowclad summit of the Himālaya, or ina solitary mountain cave, or in a thatched hut in the midst of some great forest outside the pale of human habitation, and surrounded by tame[212] wild animals." I admit that such a person is a good Guru, but of what avail is he to you or me ? True that an infinite store of precious gems exists in the womb of the unfathomable sea, but of what use is it to you or me ? What can you or I expect from him who has forgotten the dualistic waves of the ocean, and has sunk to its depths wherein is the monistic truth?[213] True that I am thirsty, and am standing on the bank of the river, but the water lies at a great depth below the top of the bank. I cannot cross that steep mountain-like formidable shore and descend into the water and yet my life cannot be saved without it. What is to be done in such a case ? Am I to beg water of one who has sunk and lost himself in the mid-current of the river, the flow of whose sense functions have mingled with that current of the siver, who, though he is "who" to me is no longer "he" to himself ? Am I to beg of one who will not deign to turn his eyes even if countless Jīvas like myself were to break their heads on the bank ? To him it is nothing whether the world is safe or the great

dissolution[214] untimely threatens. The entire universe has not the value of a straw to him. Can you and I expectto be reckoned as even atoms in his eyes ? I can get water from the man who has crossed the shore and descended into the water, but has not yet reached the bottomless stream. For us and the ordinary people the Śāstra has therefore said, "and a householder who knows the import of all Śāstras is called a Guru," and again, " a Guru for rites relating to Devas, Pitra, or both, should be a house-holder and fellow-countryman." To him who has risen above false dualism the relation of Guru and Śiṣya is nothing but flower in the ether.[215]

Many people are willing to take initiation only if they can get householders like Yājñavalkya or Vaśiṣṭha for their Gurus, otherwise not. But they do not stop to consider that in order to obtain such Gurus they themselves must be Śiṣyas, like Rājaṛṣi Janaka,[216] or Bhagavān Rāmachandra.[217] Doubtless everyone has his ambitions, but if they exceed the bounds of possibility men call them mad. If one proceeds to read fiction without understanding it, one is reduced to the plight of Duryodhana in the court of Yudhiṣṭhira's[218] Rājasūya[219] Yajña. To fasten one's heart in the mould of novels and fulfil its unreasonable desires, and to acquire competence from Siddhi and Sādhana by seeking shelter at the feet of Guru, are not one and the same thing. Only such a man who has gone into the water can do me good as can come out of it, and either bring water to me who am on land, or can take me with him from the land to the water. There may be countless Siddhas[220] who are lying submerged in the water, but there is no means by which I may derive any benefit from them. But I shall be gratified if I get a kindhearted person who is half-sunk or almost sunk, or has just entered into the water. Hence for all persons belonging to the household Āśrama, householders make the best Gurus. Some people, again, think that one should not take initiation from a Guru without first gauging the extent of his knowledge and intelligence. It is difficult to restrain one's laughter at this idea. If before going to school a boy can measure the extent of his teacher's knowledge and intelligence then what is the necessity of his going to school at all? One must make an offering of one's ignorance to whomsoever one accepts as one's Guru. This is the

natural law in the world of Guru and Śiṣya. Unless one is ignorant, there is no necessity to take a Guru. The Śāstra therefore says, "I bow to the Guru by whom is opened with the collyrium-stick[221] of knowledge the eye blinded by the darkness of ignorance." To desire to test the knowledge and intelligence of the Guru is tantamount to the wish to see that which our parents have done in their childhood. As notwithstanding that parents have at one time been children, they are already youths when they become parents; so in spite of a Guru having been ignorant at one time, he is already an unfathomable sea of knowledge when he initiates you or I; othewise, if the Guru who is to impart knowledge to the Śiṣya is himself ignorant, it is impossible to be initiated by him. I can examine only that subject of which I have knowledge. But to proceed to examine a subject of which I know nothing is tantamount to exhibiting my own ignorance. Maybe that I am a passed degree-holder in many subjects. But does this entitle me to be an examiner of a Guru? Perhaps the Guru is not a passed degree-holder like myself, but what of that? I am, despite of my being well educated in all subjects, a perfect ignoramus in the field of Sādhana, and the Guru is, notwithstanding his ignorance of all subjects, a past master[222] in Siddhi and Sādhana. What I have to learn from him is unknown to me even in dream. It is, therefore, the height of impertinence, presumption and foolishness on may part to try, blinded as I am by the vanity of worldly knowledge, to test that spiritual knowledge which is the possession of the Guru. There is nothing which I can teach the Guru, but my own knowledge is so little that I can spend a life-time in seeking to increase it.

There is, moreover, another class of men who are charmed by the glamour of love-maddening plays, or by speech or writing, and are anxious to become Dhruvas[223] or Prahladas[224] ten times every hour. Yoga Yajāna, Tapasyā,[225] and such other things, again are eyesores to them. They think in their minds: "I will melt Hari by weeping tears of play,[226] whether my mind and heart possess even a smack of devotion or not. I will be in the world an ideal devotee, for I have heard that a devotee does not require to perform Japa,[227] Tapas,[228] worship, adoration, or anything of the kind." All talk of knowledge is, as it were, forbidden by their Dharma. For the fruit of

knowledge is liberation, and as Vaiṣṇava books say, "Devotion[229] is superior to knowledge[230] and liberation[231] is its handmaid," they are devotees and do not want liberation. It is as if liberation were prostrating itself in the dust with tears in its eyes before them, praying that it be accepted, and with annoyance they say: "Be off! We don't want you!" Nowadays such men are found in abundance in quarters where live unbelievers[232] in disguise, who carry the banner of Hinduism, but are actually devoid of all Dharma.[233] Whatever be the acts of unrighteousness they may commit, they are found not guilty, and acquitted on their performing Saṅkīrtana[234] to the accompaniment of a Khola[235] in the evening at the close of every week. In their opinion any Mantra or form of worship other than this "cry of Hari in a tumult"[236] belongs to the province of the lowest grade of worshippers. However that may be through the indifference and shortsightedness of preachers of religion (Dharma), and the strong forbearance of the Ārya Society, which nothing can move, this community is daily receiving such I indulgence that the creation of Non. Ārya Society—in fact but dubbed with the name of Ārya Society—is undoubtedly inevitable. The band of these pseudo-Prahlādas[237] think that all Gurus are like Ṣaṇḍa and Amarka,[238] and cite the case of Prahlāda to show that there is no necessity to take a Guru. They, however, do not stop even once to consider that if everyone can be a Prahlāda by becoming a devotee in this fashion, why then has there been only one Prahlāda during all these ages? In the infinite world of moving and unmoving things infinite numbers of devotees to Bhagavān have been born. But why has there not been born another like Prahlāda? Why has not Bhagavān stood before any other devotee in the form of half-man, half-lion?[239] Is devotion to Bhagavān (it is said) so partial towards one party that it cannot reveal its own power[240] to my person other than Prahlāda? If the respect that is paid to Prahlāda is due to this sort of devotion, then it is difficult to count the number of Prahlāda which exist in this Samsāra[241]. Herein a little knowledge of the truth as told in the Śāstra is necessary. Unable to bear any linger the oppressions of Hiraṇakaśipu, Brahmā and other Devas sought the protection of the Lord of Vaikuṇṭha. Bhagavān said to them: "Wait a little time more. So long as he does not become the enemy of his own self (Ātmā),

the store of his sins will not be full, and I, too, shall not be able to destroy him." The Devas were astonished, and asked: "Lord, a Jiva never becomes an enemy of his own self. How then can this be possible?" Bhagavān replied: "You need not be afraid; it is the self indeed which is born as a son,[242] and I myself shall take birth as his son." The Devas understood the plane of the crest gem of the cunning[243] and were assured. In order to accomplish the purpose of the Devas, Bhagavān incarnated. Himself as Prahlāda as a son of the King of Daityas[244] in the womb of Kayādhū. Now, is it not beyond the possibility of even a dream that that which happened to Prahlāda, the incarnation of Bhagavān Himself in the form of a devotee, should happen to you, me, or anybody else? Because He showed a divinely brilliant example of an unflinching devotion to Himself by His incarnation as a devotee in order to create a feeling of enmity in Hiraṇakaśipu, is it possible that you and I should show the same? Hari, Hari. Hari![245] If this could happen, why should He Himself have incarnated as Prahlāda?

And did He, on being incarnated as Prahlāda, show His devotion without first taking a Guru? Those who are ignorant of the Śāstra my easily come to the conclusion that Prahlāda had no Guru. But learned men and Sādhus conversant with Śāstra know that when Hiraṇakaśipu was away from home and in war the King of Devas[246] stole away Kayādhū[247] from the unguarded Daitva City with the object of destroying her and the child in her womb. On the way Nārada, the Divine, Ṛṣi, questioned him, saying: "King of Devas! why this wickedness in taking away a woman with child?" Indra replied with confidence: "O thou whose wealth is Tapas,[248] the kingdom of Devas is on the point of being utterly destroyed by Hiraṇakaśipu's oppression. If after this the father and the son unite to commit oppressions, the three worlds will be destroyed. From fear of this I have determined to kill the Daitya's Queen along with the child in her womb, for I do not see any other means of averting the danger." The Divine Ṛṣi laughed and said: "King of Devas, stay your hand. This child has been conceived, and will be born for the very purpose of bringing to an end the oppressions of Daityas. You have no need to destroy the child in the womb, for this child is

destined to reinstate the tutelary goddess of good fortune[249] of the race of Suras." Trusting the Ṛṣi's words, the King of Devas released the Daitya Queen, and went away to his own place. Kayādhū then fell at the Ṛṣi's feet, weeping, and said: "Lord, seeing me helpless, the King of Devas stole me away, and now through your grace I am safe from him; but how can I now go to the Daitya Çity? Even if a chaste woman of respectable family thus falls into the hands of an enemy, no one believes that she remains inviolate. Moreover, if the King of Daityas comes to know of that which has happened, he will most surely abandon me. O Lord! of what use is life to me if it be made unbearable through public calumny, abandonment of my husband, and the burden of pregnancy ? But how, on the other hand, can I surrender a body which bears a child ? Father' ! save me from this terrible dilemma." Seeing the Daitya Queen to be in such great danger, the Divine Ṛṣi said : " Mother ! fear not that your virtue may be impugned; for that I am your witness. For the present do you stay in my hermitage until Hiraṇakaśipu, your husband, returns. Then you will go with him to the Daītya City." Approving of the Divine Ṛṣi's assuring words, Kayādhū stayed in Nārada's hermitage, during which time He explained to her, at her request, the Yoga of devotion[250] to Bhagavān. Bhagavān, incarnated as a devotee, took Nārada, the Guru of Devas, as His Guru, and Himself practised the Yoga of devotion to Himself while still living in the womb. The effect of that devotion was the assumption by Bhagavān of a half-man, half-lion form.[251] Now, seeing that Bhagavān Himself, the treasure which all devotees worship, made His own devotee[252] His Guru, whilst learning devotion to Himself, it is the height of ignorance to say to-day that Prahlāda had no Guru. Bhagavān is almighty. It is not possible that He who could burst through a crystal column and assume a wonderful halfman, half lion[253] form, full of brilliance, could not preach the Yoga of devotion to Himself without instruction from a Guru. But still, in order to uphold the honour of Śāstra, the three worlds became a disciple[254]. Himself, and making His own disiciple His Guru whilst He lived in the womb, He issued from it as a Siddha.[255] Now Sādhakas should understand that even He, devotion to Whom, even when simulated,[256] makes us proud, carried out an intricate scheme by making the King of Devas into an instrument for

upholding the glory of Guruhood, and yet to-day we imagine Prahlāda an ordinary son of a Daitya, and proceed to quote him as a precedent on the supposed ground that he had no Guru.[257] Marvellous is our audacity ! Marvellous also are our intelligence and education, and marvellous, too, will be our inevitable downfall ! Hence we say, do not imagine yourselves to be new Prahlādas, mistaking a play of Daityahood to be one of Devahood, and a play of Brahmahood to be one of Jīvahood.[258] Do not thus be foolish according to the wish of ĪŚVARA.[259] Dwarfs that you are, do not stretch out your hands to catch the moon; mere flies that you are, do not jump into a pit of flaming fire, where you will be reduced to ashes.

There is also another class of persons who think that a man can never be a man's Guru; that a man's Guru is ĪŚVARA, and that to obey Him means to follow the teachings which He from time to time gives through the dictates of our intelligence and our heart. These people consider Nature (Prakṛti) to be the Supreme Guru. Mountains, woods, graves, alouds, lightning, rivers, seas, and lakes are all Gurus according to them. But we hold that a conscious human society cannot be built with the aid of such unconscious things. Unaided Nature can be the Guru of trees, creepers, birds, beasts, but never of men. Immediately a cow brings forth a calf, the latter rises up and seeks its mother's udder according to the law of Prakṛti (Nature); but on the birth of a human child the loving mother must forget the pains of labour, and with her own hand hold her breast up to its mouth otherwise its desire to drink is mother's milk is not gratified. A calf one month old will, if thrown into water, easily swim across it according to Prakṛti's teaching. But throw a boy of ten or even twenty years of age into water, and (unless he has learnt swimming from another man) he will founder and die. Sādhakas should know that it is the same people who through their rejection of a human Guru, and dependence on Nature[260] as their guide,[261] have been reduced to such miserable plight in the waters of a mere tank, who are prepared to cross the ocean of existence ten times every half an hour in the name of Prakṛti-Guru, and who also call on others to accompany them. If your desire to emulate birds and beasts were one which was capable of fulfilment, then, O Śiṣya of Prakṛti ![262] your body also would have

been similarly built. In fact, you do not understand Prakṛti, whose Śiṣya you boast yourself to be. This is greatly to be regretted. What Jīva is there in this universe who is not a Śiṣya Prakṛti? From the appeearance of a Jīva to his reabsorption in Parabrahman every faculty or act of body, speech, and mind is regulated according to the law of Prakṛti. It is neither the mark of intelligence to say, nor is it the teaching of Śāstra, that the four faculties of eating, sleeping, fearing,[263] and of sexual intercourse, are alone governed by Prakṛti. Bhagavān Himself has said to Arjuna : "Jīvas follow their individual Prakṛti (Nature). How can it be forcibly suppressed ?[264] A person is born in a particular caste according to the decree of fate[265] and the fruits of his action[266] in previous lives. He can only attain Siddhi through the Ācāra[267] and Mantra in which he has been initiated by Prakṛti.[268] The Śāstra says he whom Prakṛti has made a Brāhmaṇa must attain the state of Brahman through the Ācāra[269] of a Brāhmaṇa. Just as looking at things from their gross aspect it is impossible to turn a beast into a man, so also if their subtle aspect be considered it is impossible to convert a Caṇḍāla into a Brāhmaṇa.[270] Had Prakṛti surrendered all Her claim on a Jīva after his birth, then it might have been possible some day to bring abourt such a change of caste. But when Prakṛti does not release Jīva, but, on the contrary, his relationship with Her subsists till the moment immediately preceding complete liberation, it is by no means possible to avoid Her rule. According to the ordinance of Guru Prakṛti, an unconscious hill or mountain can never be the Guru of a conscious man, and thus take the place of a conscious human being. But it is also a wonderful freak of Prakṛti Herself that one who is himself a man can feel ashamed to call another conscious man his Guru, but feels not the least shame in calling an unconscious hill or mountain such.

Some people again conclude that if work is truly done by the potency of Mantra, there is no necessity to take a Guru. Why should not a Mantra taken by one's own self from the Śāstra lead to Siddhi ? Althogh we have indirectly answered this question while discussing the subject of Gurus, yet we ask, Why should not such people also hold that the potency of Mantra[271] is without effect where a Guru is not taken? For the necessity of taking a Guru is as much asserted

in the Śāstra as the potency of a Mantra. What sort of faith is it which accepts one part of the Śāstra and rejects another?

The Śāstra says: "All Japa is based on initiation, all Tapasyā[272] is based on initiation. It is under the shelter of initiation that one should live in BrahmacĀrya, Gārhastha, and Vānaprastha ĀŚRAMAS.[273] O Beloved Devī ! the performance without previous initiation of Japa, Pūjā,[274] and so forth, is like the sowing of seeds on a rock. As such seeds will never bear fruit, not will such acts. O Devī ! an uninitiate attains neither a good state[275] nor Siddhi. For this reason one should by all means receive initiation from a Guru. If a person dies uninitiated he goes to the Raurava Heli. One should therefore take care to receive initiation from Tāntrik Guru. If a man without being initiated by a Guru takes a Mantra which he reads in a book, then even a thousand Manvantārās[276] will not end the sufferings in hell of that worst of men. O Queen of Devas ! initiation taken according to the Śāstra of once consumes lakhs[277] of sins and crores of greater sins.[278] It does not become an intelligent person to say that because when a lamp is lighted a man can see things for himself there is therefore no necessity to light the lamp. If a Sādhaka has acquired the necessary Sāstrik competence, he can by virtue of Mantraśakti endow even an unconscious image with consciousness.

But in order to awaken Mantraśakti[279] a Guru is like a lamp necessary. It is true that the work will be done by the Mantraśakti, but who but a Guru has the power to awaken it? Just as a wick can, when lighted, burn and illuminate according to the quantity of its combustible substance, but in order to light it another flame is required, so similarly for the uninitiated a Guru in whom there is Divine Power, Sādhana and Siddhi is necessary. Such powers, however, exist in conscious beings only, and not in unconscious things. Among conscious beings also they can exist only in a Devatā who is fully conscious, or in a Devatā-like great man. This is why the Śāstra ordains that a Siddha or Sādhaka man should be taken as Guru, and not creepers, leaves, hills, or mountains. Whatever may be the process, such initiation and Sādhana as are spoken of in the Śāstra can never be accomplished without a Guru. It is true that the account of a country contains descriptions of its roads, but if a

person is suddenly faced by a danger in the midst of these roads, how is he to be saved ? As none but he who is fully acquainted with the road can know how to save him, so, although the Śāstra contains accounts of Sādhana and siddhi, yet when some superhuman[280] difficulty arises in the course of Sādhana, none but a Guru can save from it. The Śāstra has therefore said: "If the Iṣṭadeva becomes wrathful, the Guru can save a Sādhaka; but if the Guru becomes angered, neither the Iṣṭadevatā alone nor even all Devatās together can save him." The meaning of all this will not probably be understood in a society without Sādhana, but even now in India incidents frequently occur which reveal the truth of these infallible commands which have issued from the beauteous mouth of Bhagavān Himself. Many Sādhakas who have reached a high stage of development are yet overthrown by the displeasure of the Guru, notwithstanding then good equipment of Sādhana, and become as low and destitute of lustre as stars which have fallen from the firmament. Again, we often see persons without Sādhana or purity of body, speech, or mind, without, in fact, anything to speak of in the way of Sādhana or worship, but who have ever in their mouths the cry, "Victory to Thee, O Guru! O Śrīguru!" both in prosperity and in adversity. And yet by the mercy of Her who is merciful, that Sādhaka easily acquires by his worship of Her in Her aspect as Guru, but for a very short time, the fruit which he could not acquire by lifelong worship of Her in Her aspect as Iṣṭdevatā. He whose hear, constantly rings with the triumphant clarion call to Siddhi[281] through austere Sādhana, whose heroic feet are restless to dance a leaping[282] furious dance in the field of battle, full of horror and intense darkness, and whose strength of Siddhi is ready, and is, as it were, roaring thunder for the shattering of the formidable army of Samsāra with its six divisions,[283] such a man knows that the triumphant and heroic son of Bhairavī[284] of Victory is unconquerable in the three worlds solely by virtue of his possession of the Supreme Weapon[285] of devotion to Guru. He alone who is ready to pass through that ordeal of burning fire knows that "the word of Guru is true and everything else is false". The Śāstra says: "If the Guru gives a command which is even contrary to the Tantra Śāstra, that command must be considered approved of by the Veda like the words of Mahārudra.[286]

When all earthly means fail: when Śāstra shrinks back and ŚASTRA[287] is robbed of its power; when even the Devatā, with uplifted hand to bless, checks Her indomitable will and stands back; when in that terrible and pitiless great cremation ground,[288] where horrors do a frantic dance, there is, despite the presence of the all-good Mother, nothing in all the infinite world which for our safety we can call our own; in that deep darkness of a new-moon night, haunted with destructive Bhairavas, Veṭālas, Siddhas, Bhūtas, Vatukas, and Dākinīs[289]; when even the fire of the Sādhaka's anstere Tapas[291] is dimmed, and the firm and heroic heart of even the great Vīra[292] shakes with fear; when even the intricate bonds of the Sādhaka's posture,[293] on the back of the corpse which is awakened by Mantra, is loosened; when with a fainting heart the Vira feels as he sits the earth quake furiously under him; when without means of rescue he is about to fall and be crushed; when he is overtaken by the swoon of death-if even at such times the Sādhaka but freely and with full confidence opens his heart but once, and extends his uplifted hands saying, "Save me, I pray thee O Gurudeva!" then the Mother of the world, who is Herself the Guru, at once forgets all his faults, dispels all his difficulties with Her glance, and stretching forth ten hands instead of two, says: "Come, my child, there is no more fear," and blesses the Sādhaka by raising him to Her assuring bosom. On that day the Sādhaka also puts to its final test the question whether Guru is greater or the Mother is greater.[294]

Hence I say, O brother Sādhaka! when will that day come to you, the day on which the Guru will merge in the Mother's self[295] and you will be beside yourself in that maddening joy which is born of that union? O All-Merciful Mother! turn for once Thy merciful glance, brighten for once the fire[296] in the heart of the Sādhakas of Thy beloved Bhārata,[297] and grant full success to the Sādhana of Thyself as son by appearing before him as his Guru in Thy aspect as Father and in Thy aspect as Mother, so that as servants bound to Thee by that grace of Thine we may dance with joy and sing:

"None beseeches Thee, O Śyāma! Thyself fulfillest Thy own desire. Thou weepest also just as Thou laughest in the intoxication of Thy happiness."

There is, however, a class of inquirers into Śāstra who encourage themselves with the notion that they will set their minds to Siddhi and Sādhana in old age, after their intellect has been matured by knowing, hearing, and assimilating the views of all Scriptures. From the energy which these people display it would seem as if great men, such as Mārkaṇḍeya, Dadhīchi,[298] Baliraja,[299] and Bhīṣmadeva,[300] who enjoy eternallife, belong to their community and that death finds no place in their nativity.[301] It is with an eye to this class that poets have said: "It is only ignorant boors[302] who think that will bathe when there are no longer waves in the sea."

And for this reason Bhagavān has, in the discourse between the Deva and the Devī in the Kulārṇava Tantra, said: "If Ātmā itself does not keep Ātmā from injury, then where in the world is the benefactor who can deliver Ātmā from this sea of Samsāra? (1) He who in this world does not undergo treatment for thatdiscase which leads to hell, what wil be do when with such disease he goes to the next world, in which there is no medicine? (2) The supreme truth should be sought so long as this body exists. Who is there so perverse as to commence the excavation of a well with a view to extinguish a fire which has already caught his house? (3) Like a tigress, old age[303] waits wits open mouth to swallow the Jīva. As water continually exudes from a broken vessel, so is the period of life being constantly shortened. Diseases constantly inflict wounds like enemies laying siege to a house. Hence one should as early as possible engage in the working of good to oneself[304] (4). Good work should be done what time there is no sorrow or danger, and when the senses are not disabled (5). Time passes in various occupations, but the Jīva knows it not. Happiness and sorrow born of the samsāra kill the Jīva, but even then he does not know the path of the welfare of Ātmā (6). How many Jīvas are born, fall into dangers, become subject to suffering and sorrow, and die? Even the sight of such does not enlighten the Jīva, maddened as he is by drinking the wine of delusion as to what is this own good (7). Prosperity is like a dream, youth is shortlived like a flower, and life passes like a flash of lightning. How can a man feel satisfied who has seen all this? (8) The utmost period of a man's life is a hundred years. Half of it is passed in sleep, and the remaining

half also is made useless to him by childhood, disease, old age, sorrow, and other such causes (9). Utterly indifferent to the work which ougth by all means to be begun, sleeping during the time he should be awake, and fancying danger where there should be firm faith-alas! by what ill-fortune is man in this fashion destroyed? (10) How can Jīva, cherishing the fleeting Samsāra so dear to him, live without fear in this body as evanescent as a bubble of water, and which endures as little as the stay of a bird on the branch of a tree? (11) He seeks benefit from things which do him injury, thinks the impermanent to be permanent, sees his highest good in that which is evil, and yet does he not see that death is coming upon him? (12) O Devī! deluded by the great Māyā, the Jīva sees and yet sees not, hears and yet understands not reads and yet knows not (13). The whole of this world is at each moment sinking in the deep sea of time,[305] infested with the great alligators of death ad disease (14)."

Great is the power of those to make Providence[306] laugh who hope to be initiated after they have without aid heard and understood, and become learned in that which baffles understanding even when understood. To hope to get initiated after having studied philosophy, logic, Veda and Vedānta, is even more dangerous.

In the Kulārṇava Tantra Bhagavān has said: "Foots bound by the bonds of Paśuhood[307] fall into the deep well of the six systems of philosophy, and fail to know what is their highest good[308] (1). Through ignorance of the meaning of the Vedas wrong-headed disputants ever wander about scorched by the fire of doubt, knowing not that, driven by the waves of time, they live within the fearful jaws of death (2). The words of a Paṇḍit who is well versed in Veda, ĀGAMA, and Purāṇa, but has no knowledge of the highest god, is for others a mere infliction. Know his words to be like the croak of a crow.[309] (The nature of the cawing of a crow indicates good or bad to men, but the crow itself is ignorant of this[310]) (3). Oppressed by such thoughts as what is knowledge and what is knowable, they read Śāstras day and night. But, O Devī! they for ever remain ignorant of the supreme truth[311](4). Many there are who acquire in the world a reputation for poetry and rhetoric, but the inner life of those fools whose senses are without repose is full of care and sorrow (5). The

highest good[312] is one thing, but Jīvas ever strive to picture it as something else. The purpose of the Śāstra is one thing, but hey explain it as another. They explain with perplexed minds, but do not themselves understand what they explain. There are some who, without instructions from a Guru, but smitten by vanity, read the Vedas and other Śāstras; but those who are possessed of the knowledge of their true meaning are very rare. As a ladle does not know the taste of the liquid which it serves to stir, and as the head carries flowers[313] but their fragrance is smelt by the nose, so while these people read the Śāstras, the truth they reveal is known by good Sādhakas only. Much labour do they give in the study of the Śāstras, but the result of such study is mere dispute between themselves (9.). The foolish Jiva sees not the spirit[314] within himself, but is deluded into studying Śāstra like the silly herdsman who, carrying the goat under his arm, yet thinks he sees it in the shadow which it casts in the water of a well (10). Mere verbal knowledge[315] of Śāstras can never destroy the happiness and sorrow which arises from the world of sense any more than the rays of light of a pictured lamp can remove the darkness of a room (11). Study of Śāstras by unenlightened[316] men is like seeing by blind men (a parting of the cyclids only).[317] O Devī! to those only who are enlightened are Śāstras the source of spiritual knowledge (12). Some people stand in front, others at the back, some on the left, and others on the right of the place where the truth is, and quarrel between themselves, saying that the truth is of this kind, or of that kind, or of that other kind, and so forth. Even[318] in the case of a man famous by reason of his education, charity, heroism, and other qualities, but who is absent, some people say that he is of this kind, some others that he is of that kind, and so forth: thus picturing him in various ways. (In fact, all will admit that the Spirit is far from those who dispute whether It is of this kind or that) (13-14). None has direct knowledge, though there are some who have knowledge derived from report (that is, to-day men possess that scholastic knowledge which enables them to argue with one another as regards the various paths spoken of in the Śāstra. They refrain, however, from performing Sādhana, which will give them direct and immediate knowledge). O Beloved One! There is no doubt that those who as regards Śāstra move in

the dark are indeed far away from its fundamental truths[319] (15). Men desire to know from all Śāstras what's knowledge what is knowable. But, O Devī! The Jīva does not realize that one cannot reach the end of Śāstras even if one were to spend in the pursuit a life of a thousand years, much less can they do so in a life of a hundred years. (16). The Vedas and other Śāstras are many, but life is very short. Moreover, in this life there are millions of hindrances. Therefore, one should acquire only the essence of all Śāstras just as a duck takes the milk out of water with which it has been mixed[320] (17). An intelligent man should, after studying all Śāstras, and after acquisition of knowledge of their essential principles[321] abandon them all just as one who collects paddy throws away the husk and straw. As he who has been satisfied by a drink of nectar no longer cares for food, so one who has known the Spirit[322] has no longer need of the Sātras (18). O Lady adored of Vīras![323] liberation comes from knowledge alone; liberation cannot be had from anything else, neither from a study of the Vedas nor from reading of Śāstras. Neither the Vedas now the philosophies are causes of liberation.. Similarly, no Śāstra is such cause. Knowledge alone is the cause of liberation. All other branches of knowledge[324] are (for this purpose) fruitless. Better is it to bear even a single life-inspiring[325] great Mantra taught by Guru than the load of lifeless[326] blocks of wood which are various forms of worldly knowledge[327] (21). Only from the mouth of Guru can Jīva learn the one immutable[328] Brahman[329] which has been taught by Śiva Himself. Such knowledge cannot be attained through the study of even ten million Śāstras" (22).

The Śāstra not only speaks of the necessity of testing the Guru, but also of the need to carefully test the Śiṣya.[330] Before initiation a Śiṣya should live in his Guru's house for one, two, three, or four years, according to his caste. During these periods the Guru will test the reality of his devotion to Guru and Devatā by constantly giving hard commands. Nothing concerning the Śiṣya's body, mind, and speech should remain unknown to the Guru. During these years of residence with their tests the Guru will learn all about the Śiṣya's whole life. He will test him to see whether after Sāstrik initiation the Śiṣya will continue in the path of Sādhana as ordained in the Śāstra.

We do not know how many Śiṣyas exist to-day who are ready to undergo these, tests, or how many are even aware of them, nor can we say how many Gurus are capable of holding such a test. It appears from the practice prevailing in these days that Gurus and Śiṣyas have made a private agreement between themselves to absolve each other of the responsibility of such mutual tests. In consequence of this compact, the race of Gurus is to-day being exterminated, and the Śiṣyas, who should properly be the ruled, are becoming the rulers. Bhagavān the Creator of all things, has also in the Tantra Śāstra ordained rules for the tesing of the Śiṣya, and has spoken as follows of the consequence of their violation:

In the Navaratneśvara it is said: "A Guru acquires fitness to give initiation and a Śiṣya to receive it, if they live together for one year."

In the Sārasangraha it is said: "A good Guru will test the Śiṣya under his care for one year." This test is for a Brāhmaṇa Śiṣya only. In the case of Śiṣyas belonging to the Kśattriya and other non-Brāhmanik castes, the test is to be extended over gradually lengthening periods.

In the Rudrayāmala it is said: " Fitness to receive initiation is acquired by a Brāhmaṇa in one year, by a Kśattriya in two years, by a Vaiśya in three years, and by a Śūdra in four years, after their devotion to Guru has been during such period tested."

In the Kulārṇava and other Tantras it is said: "If a Guru initiates one who is unworthy through desire for wealth or through fear, greed, or the like, then the curse of Devatā will fall on that Guru, and the initiation given by him will be fruitless.

"It is useless to give initiation to one who is the Śiṣya of another, or who belongs to a bad family, or is a knavish, cunning, fraudulent man,[331] or who is vain of his learning, or who is disliked by his wife,[332] or who has passed the proper time for initiation, or has any physical defect."

"He who gives initiation improperly, and he who receives it improperly, both the giver and receiver are cursed by the Devī.

Without initiation according to the proper method and worship of the lotus-feet of Guru, the Śiṣya will but meet poverty and the Devī's curse in this world."

"A Guru should first test a Śiṣya according to the rules of Śāstra for the working out of the latter's Bhoga[333] and Moksa,[334] and then give him instruction in Mantra, otherwise the initiation will be in vain. If through delusion both the Guru and Śiṣya give and receive instruction respectively in Mantra without mutually testing the fitness of one another, then both are doomed to the state of a Piśāca.[335] Both he who gives instruction contrary to the Śāstra, and he who receives it will, together with twenty-one generations above him, go to a terrible hell."

"If a foolish Guru gives instruction to one who is unpurified,[336] then all his Mantras are destroyed- that is to say, their potency is lost, just as when paddy-seeds are sown in sandy soil their power to germinate is gone. As the minister's sin affects the King, or that of a wife the husband, so a sin committed by a Śiṣya affects the Guru."[337]

In the Rudrayāmala it is said: "A Guru should forsake a Śiṣya who is ever addicted to vice, lustful,[338] given over to other passions,[339] of wicked mind,[340] and evil repute, untruthful, lacking in due humility,[341] wanting in knowledge, wisdom, and dull of intellect, neglectful of Vaidik duty and of the Ācāra[342] of his Āśrama,[343] irreverent, impatient, wrathful, adulterous, of evil mind and thought, without devotion, weak-minded, wicked, truthless, who does Sādhana with a heart unpurified, full of the defects of the Kali age, and spoken ill of by all. O Vīra ![344] if a Guru, through hope of wealth or the like, does not abandon such a Śiṣya, then that sinful Guru (more guilty than the Śiṣya) will, as well as the Śiṣya, be doomed to hell. The load of sins earned by that Śiṣya will, in a moment, destroy the Guru's Siddhi, and at once throw him into hell for the undoing of all his deeds. Hence let a Guru take Śiṣyas after careful discrimination according to the rules prescribed in the Śāstra, otherwise he will be doomed to hell for his Śiṣya's faults."

6. The Time for Intiation

We nowadays find many reputed families of even the Brāhmaṇa caste, not to speak of Kśattriya and other castes whose members, though in no way under the influence of atheistic[344] principles, and having faith and reliance in Dharma,[346] are yet under the impression that the command of the Śāstra in the matter of initiation is properly obeyed if a person is initiated some day or other of his life, no matter how old he may then be. It is a matter of even greater regret that their Guru families labour under the same error. The cause of this is to be found in the Guru profession of the Guru families which we have described. However that may be, it is admitted on all hands that initiation is necessary for the purpose of Sādhana, and that its effect is Siddhi. Sādhana is performed with the co-operation of the threefold means of body, speech, and mind. When bodily functions have been fully developed and begun to show themselves in the spring shoots. It is then that the wind of the spring of initiation has begun to blow. It is to such persons as are not initiated at this time that the Śāstra refers when it speaks of persons who have "passed the proper time for initiation" in the above quoted passage, setting forth the character of prohibited Śiṣyas.[347] The proper time for initiation is the age of sixteen. The words of Devī to Śrī Kṛṣṇa in the Rādhā Tantra are as follows:

"One should receive initiation with devotion on the attainment of the age of sixteen. My Son ! for one who has not received initiation at the age even the Samskāra[348] of taking the name of Hari is fruitless. (It is impossible to fully perform Sādhana after the expiry of the time for Sādhana, and a Mantra which has not been matured by Sādhana does not bear fruit.[349]) One should, therefore, take care to receive initiation at the age of sixteen, otherwise everything which is done is counted but as the work of a Paśu."

For this reason Bhagavān Maheśvara has said. "O Mother of the three worlds whoever after having travelled through eighty-four lakhs[350] of births has received the rare human form, yet fails to worship Thee, is like a man who rises to the top of a flight of stairs, and then falls down again." If a man falls from one of the middle or

lower steps of the staircase, he probably is wounded; or if he falls from one of the higher steps, he is likely to be killed; but if he falls from the higest point of the staircase, he cannot escape from being crushed and ground to dust. Similarly, if one falls after attaining human birth and Brāhmaṇahood, which is rarer still, there is no easy escape for him.

In the Kulārṇava Tantra it is said: "What wonder, O Devī! that this earthly body should be destroyed by the power of Him by whose power the earth is consumed, the Sumeru[351] is rent, and the Sea is dried up (1). We speak of 'My son,' 'My wife,' 'My wealth,' 'My friend,' but before one has got over this sort of senseless talk death seizes the body like a tiger (2). Death seizes a man while he is still engaged in doing this thing or that thing, or thinking that he will have to do this thing or that thing (3). An intelligent man will do to-day the work of tomorrow, and in the forenoon the work of the afternoon, for death does not wait for the finishing or unfinishing of any work (4). Does not Jīva see approaching him before his eyes Death's terrible army of diseases guided by Old Age, and with orders from Death himself? (5) Death eats man after piercing him with the spit of thirst (desire), smearing him with the Ghee of mundane objects,[352] and roasting him in the fire of attachment and dislike (6). Death brings all under his rule, both boy or youth, old man or child in the womb. The visible world thus remains subjects to death (7) Brahmā, Viṣṇu, Maheśvara, and other Devas, and all classes of beings, move towards their own destruction (disappearance).[353] A Jīva should, therefore, be prompt in doing with all his heart such things as are calculated to benefit him in this world and hereafter (8)."

To him who has faith in such direct statements of the Śāstra, and has eyes to see the transiency, under natural law, of the physical body, which is but a bubble in the visible world of Jīvas, even the sovereignty of the vast Universe is as worthless as a blade of grass when compared with the value of even half a second of human existence. We know not to what benighted region we shall have to travel, according to our own Karma, after the dissolution of this present body. Even Devas pray to be born in Bhārata-varṣa,[354] that they may be there liberated by birth in a precious human body after

forsaking all its enjoyments. This is that Bhāratavarṣa, the Āryāvarta,[355] which is the field of liberation and which, as well as our human body has been attained, not by our effort, but by Her grace. If this time we lose these, who is so fortunate amongst us as to dare say that he will surely return to this Bhārata, this Āryāvarta, the land which it is hard for even Devas to attain ? Who, too, will dare to say that he will also regain this human state and this Brāhmanism? Who can say to what unseen region this vaporous cloud will be blown by the wind of some unknown fate [356]? Hence, while there is yet time and the sun shines, the Mother's son must cease plaing, and seek to go to the Mother. He must take refuge with all his heart at the feet of Guru, that he may find the path in this deep darkness, making himself, according to the command of the Śāstra, the meanest servant of the Guru, in order that he may become an object of his mercy.

The Śāstra itself, the seat of infinite mercy, has specified the characteristics which a Śiṣya must possess in order that the desire-fulfilling creeper[357] of Guru's grace, may bear fruit

For instance, it is said in the Gautamīya Tantra: "Born in a noble family; of pure spirit; seeking that which is the necessity of Puruṣa (Purusārtha-the four-fold object of Dharma, Artha, Kāma, and Mokṣa.[358]); learned in the Vedas; wise; devoted to the service of parents; knower of Dharma[359] and a doer thereof; attached to the personal service of Guru; proficient in Śāstra; strong of body and mind; ever destrous of doing good to Jīvas: a doer of acts which bear good fruit in the next world; devoted to the service of Guru in speech, mind, body, and with his wealth; mindful only of acts the fruits of which endure;[360] with control over the senses; free from sloth; free from delusion and vanity; devoted to Guru's son, wife, and so forth as to the Guru himself—of such qualities should a Śiṣya be possessed otherwise he is but a source of trouble for his Guru."

In the Kulārṇava Tantra it is said: "O Mother! a Guru should not take as his Śiṣya one who is possessed of any of the following or similar faults: He should not accept one is born in a family cursed by a Brāhmaṇa or almost extinct[361]; without any good quality on the maternal side; one who has been already initiated by a good Guru;

an unbeliever[362] imbecile (physically impotent or incapable of performing Sādhana);[363] with an overweening idea of his own learning; having less or more than the usual number of or deformed limbs, paralyzed, blind, deaf, dirty, diseased, excommunicated, foul-mouthed; careless of the rules of dress[364], full of faults[365]; with imperfect limbs, gait, and speech; ever inactive; under the influence of sleep or drowsiness; lazy and addicted to gambling and similar vices; whose appearance does not betoken devotion; mean-minded, wanting in loyalty, and given to exaggerated, improper, and obscene talk;[366] wanting in feeling for others; with no will of his own; ready to receive initiation and do other acts, not out of any particular desire of his own, but at the instigation of others; the mere instigator of others (he does not do anythings himself, but instigates others[367]); cunning; impure as regards wealth and wife (he whose wealth has not been earned in the way prescribed in the Śāstra, or whose wife is not married to him according to the Śāstra, or is not chaste); given to the performance of acts prohibited by the Śāstra, and omitting to do those which it enjoins; whose habit it is to divulge secrets, and to do mischief; of catlike qualities[368] (as a cat takes away an article of food from the presence of men and eats it in a secluded place), self-conceited; crane like in nature (as a crane appears to be outwardly very calm and quiet while all the time it is thinking of destroying others' lives, so this class of man, whilst possessing the external appearance of quiet, is yet in his inner self most dangerous),[369] a detractor; deceitful, ungrateful; given to spying into others secrets; treacherous; rebellious; sinful; ātatāyi (ātatāyis are criminals of six classes-namely, incendiaries, poisoners, persons who bear arms to injure others, who steal others' wealth, or lands, and others' wives); one-eyed; of ill-repute; who bears false witness; a deceiver of people; braggart or liar; cruel; indecent in speech; talkative of wrong judgement as regards men or things;[370] quarrelsome; given to rebuking people without reason; ignorant; Cārvāka (Nāstika or unbeliever);[371] a bore; one who slanders people behind their back and speaks well of them before their face; or one pretending to a knowledge of Brahman which he does not possess; plagiarist;[372] or self-praiser, envious, given to evil-doing, or peevish (dissatisfied with his own self through being of an excessively angry temperament)."[373]

In the Gandharva Tantra it is said: "Duly possessed of the aforesaid qualities; very sweet of tongue; stainless in body and speech; wearing white cloth; pure in habits;[374] incapable of speaking ill of others, or of showing disrespect to Devatās; never covetous of others' food, wives, and land; unwilling to give pain to others; kind to all creatures; sharpwitted; a master of his senses; a believer[375] devoted to Guru; pure; calmminded; without avarice, constant in his friendships; assiduous to obey the Guru's words; ever firm in devotion to Guru, Mantra, and Devatā; a Śiṣya should be possessed of such qualities, otherwise he will surely be a source of trouble to his Guru."

"A Śiṣya should, after bowing to his Guru, sit beside him, and leave his presence only with his permission. He should serve his Guru always with the desire to satisfy him, and should obey his orders with pleasure. He should never tell a lie or talk idly before his Guru. A Śiṣya should not give way to lust, anger, greed, displeasure, loud[376] laughter, flattery, fickleness, crookedness, remorse, before his Guru; nor should he have relations with him by way of lending, borrowing, selling, or buying. For Guru is Śiva Himself, and any attempt to establish with Him a relation other than that of worship with prayer and obeisance is likely to lead the Śiṣya to think of him as a mere man. To know that there is no distinction between Iṣṭadevatā and Mantra, between Mantra and Guru, and between Guru and Ātmā. This, O Beloved ! is the order in which devotion shows itself. He who disregards his Guru's words and performs prayer and worship[377] according to his own notions thereof will never attain Siddhi in either Japa[378] of Mantra or worship of Devatā. One should daily worship one's Guru according to the Śāstra by Japa or Mantras. The seat, bed, clothes, ornaments, shoes, shadow, and wife, and every other thing belonging to or connected with the Guru should be worshipped as though they were parts of the Guru himself.[379] One should never walk across the Guru's bed, seats, shoes, umbella, bathing-water, or shadow. At the sight of Guru one should be cheerful and full of great joy, but should regard his lotus-feet with awe and cautions eyes. There is not room enough in this book to quote even a hundredth part of all that is ordained in the Śāstra as

to the duties of a Śiṣya towards his Guru. It will, therefore, be useless to go further into that point here. The very fact that in the Śāstra Guru has been spoken of "as Śiva Himself in visible form," thus giving to even the Iṣṭadevatā a secondary position, will of itself enable intelligent Sādhakas to understand what are a Śiṣya's duties towards that most worshipful Supreme Devatā.

Foot Notes

1. Guruvicāra – that is, selection with judgment after discussion.

2. Literally, "One who has completely subdued the senses": an ascetic so called.

3. This term has here a technical meaning, which is explained at see *post*.

4. Ordinarily, when the Guru gives Mantra, the Śiṣya becomes his son; but this is not so in the case stated.

5. The two divisions of Tāntrik Sādhakas of those names (see *Introduction to Tantra* Śāstra).

6. The Ācāra of the Paśus.

7. Varṇa.

8. Women Sādhakas.

9. See below.

10. That is, all disqualifications cease.

11. That is, the Ācāra of the Kaula division of Tāntrik Sādhakas.

12. A family which is and has been in past generations followers of Kulācāra.

13. She must be endowed with all good signs.

14. Literally, "whose face is like the moon".

15. Sadācara, Ācāra is the way or practice which the particular person should follow.

16. Sādhvi, female of Sādhu.

17. "Recition" of Mantra (see *Introduction to Tantra Śāstra*).

18. The particular Devatā which she worships.

19. Power inherent in and derived from Sādhana.

20. Ordinarily; for, see *post*.

21. See *ante*.

22. A wife perfectly devoted to her husband.

23. Bhoga.

24. Literally, "body" (Sarīra)-he may be Sakāma Sādhana obtain such forms of enjoyment in this body, or in another body in another birth. By Yoga he can enter into other bodies in this birth. Thus, if he desires to become a Rāja, he may in this or the next birth become one.

25. A crore in ten millions.

26. Demoniac enemies of the Devas.

27. Discussion with a view to select (see *ante*).

28. Mantrasamskāra-that is, purification of the Mantra, which is done afterwards.

29. That is, acceptance of Guru by Śiṣya, and of Śiṣya by Guru.

30. Vata.

31. A red powder made of a root called Saṭhi, coloured red.

32. The formula containing a description of the Devatā, who is the subject of meditation.

33. Hymn of praise. 34. Amulet.

35. Selection with judgement of a Guru.

36. That is, his knowledge of Sādhana, Śāstra, etc., as compared with spiritual intuition.

37. That is, understand them even a little.

38. Disciples.

39. Gurukula and Kulaguru-that is, the subject of the Guru's own family and of the Guru himself, who is family Guru to others.

40. That is, if in searching for a Guru one finds a member of a Guru family who comes within ten generations of an ancestor of his who had initiated an ancestor of the present intending Śiṣya, then the Śiṣya should accept him as his Guru, and so *mutatis mutandis* with the rest.

41. The ten great mūrtis of the Devī

42. Naraka.

43. That is, than some third person not belonging to the Guru family.

44. Learned men.

45. See ante

46. That is, though such may not be taken as Gurus, respect must be shown and support given to them.

47. That is, the learning of the Guru, on which account he is selected to give initiation.

48. Upādhi.

49. Literally, destroys all Upādhis of Jīvahood, meaning the philosophical Upādhis of name and form. There is here a play on the word Upādhi.

50. Great men.

51. Tejas.

52. As the Kulins think that by virtue of their birth they have a right to a superior position in society, so do Guru families.

53. That is, will receive the Dakṣiṇā or present made to the Brāhmaṇa and go.

54. This is an adaptation from the latter portion of the quotation from Bṛhaddhama Purāṇa at, see *ante*, which says: "Without discussion, on account of his belonging to the Guru family."

55. Krūra.

56. Literally, "A person who habitually earns money for injuring (Himsā) people by means of special rites intended for the purpose."

57. Sale of gold is forbidden in the Śāstra forthe higher castes.
58. That is, without peace on account of outside troubles.
59. In talk.
60. Bhāvahīna. The brackets in the preceding case are the author's.
61. Appraently here the five-fold worship.
62. Śyāvadanta ordinarily means "brown-toothed," but is translated as above, according to the previous translation of the author.
63. Pūtināsika. Literally, "foul nosed," which apparently refers to foul breath.
64. The Guru should speak softly and tenderly.
65. Purohita, who is engaged in ritual service.
66. Nāstika.
67. Fire
68. The ten great appearances of the Devī.
69. See *Introduction to Tantra Śāstra*
70. Offereing and worship.
71. Tantra Śāstra
72. Jñāna.
73. Vīra and Dīvya are two of the Tāntrik temperaments (Bhāva), and Kaula is the highest of its Ācāras.
74. The three guṇas of Prakṛti.
75. Mantrārtha.
76. Mantracaitanya.
77. A celebrated Mudrā Mudrā in Hathayoga. When Vāyu is stopped by this Mudrā, steadiness of mind is produced, and the detachment of Manas from its objects leads to the state known as Unmanī (see Commentary of Kālicharaṇa on v.36 of the Ṣatcakranirūpaṇa; p. 405 of "The Serpent Power", VI Edition (1958).
78. Artha. 79. Kāma
80. Devotion and austerities.
81. Añjana, which is used to clear the vision.
82. Query whether there is a mistake in the author's translation of the original Sanskrit, which runs, "Śiṣyabhaktyā kevalam niścitam" which may mean that Kevala or Kaivalva-liberation is sure to be attained by means of the Śiṣya's devotion. The author appears to have taken the word Kevala to mean "only".
83. Pañcatattva (see *Introduction to Tantra Śāstra*)
84. Accomplished. 85. Paramārtha.
86. Tyaktvā. This does not mean that he should forsake a man actually taken as Guru, but that in such a case he should relinquish selection from the Guru family.

87. Kālvicāra-that is, whether the time is suitable for Gurukaraṇa.
88. Author's bracket.
89. Gurutva.
90. Vicāraka.
91. Rājanīti.
92. See *Introduction to Tantra Śāstra*. Here religious and ethical rules of universal validity requiring universal allegiance as opposed to particular State laws.
93. Āhuti. Literally, offering.
94. Rājarājeśvarī. 95. Naraka.
96. Literally, "Which will be brought upon us by the invincible power of politics"- that is on the ground of not having paid revenue. If a person owes revenue and knowingly charges a robber with its transmission, he cannot set up the robbery as an excuse for nonpayment.
97. He, like the disciple, perceives with senses which are subject to illusion.
98. Prajā-Śakti.
99. Dasyu-Śakti. Such worship does not advance spirituality, but robs the Sādhaka of it.
100. Rājarājeśvara.
102. "The six"-that is, the six great deadly sins.
102. Great man. 103. Rājarājeśvara.
104. Svarga. 105. Martya.
106. Rasātala. 107. Śūla.
108. Śiva, with the slanting, dreamy, half-closed eyes of one who has taken bhang.
109. Yama
110. Maurasi paṭṭā, a lease in perpetuity. Such a Guru is not to pretend to hold his disciples in perpetual fief because he belongs to the Guru-Family without regard to his qualifications to be the Family-Guru.
111. Acting without stage and scenery; generally the actors are all males.
112. The meaning is that the man who plays the part of Guru may be a Caṇḍāla (one of the lowest castes), whose feet the man who plays the part of Śiṣya must touch.
113. That is, the Gurus who have attained and those who are seeking and on the way to attainment.
114. The land of the Āryas. 115. India
116. Devotion, austerities, etc.(see *Introduction to Tantra Śāstra*).
117. Anācāra.
118. Roaming of doves is a mark of ruin and desolation.

119. Dharāma (religious duty, etc., here religion personified) cannot bear the sight of any wrong, but here He is represented as looking on with indifference.

120. Smaśānas, where She in Her dread forms dwells.

121. Attendants of Mahādeva and Mahādevi.

122. The state of existence, consciousness, and bliss, which is the Brahman.

123. India. 124. Gurugiri.

125. Though Guruhood can properly be a profession.

126. Vaiṣṇava Gurus.

127. Referring to the Brahmos, who do not worship images or Brahman with form, but one the formless omnipresent.

128. Whatever be the subsequent developments leading away from Śāstra.

129. Dhīra-the first fruit of Yoga, and a quality highly prized.

130. Devotion, austerity, study, meditation, etc.

131. Hāṭemlṭhe. "In the fair and in the field' is a colloquial expression-that is, so-called Yogīs are available in any number at any place.

132. Upanāstika—though they may not know it, or may pretend not to be so.

133. Low, unclean spirits.

134. That is, for fear of disturbing their Yoga.

135. Celestial female spirits called Apsarās, of surpassing beauty, who sometimes came to tempt the Mīnis and Yogīs, and thus to test the reality of their spiritual progress.

136. Upāsanā.

137. Rules relating to caste (Varṇa) and stage of life (Āśrama; see *Introduction to Tantra Śāstra*). By these qualities (which are also those of the real Yoga) it is rendered attractive to those who have spiritual ambitions, but wish to avoid trouble.

138. Siddhi.

139. Persons accomplished in such pseudo-Sādhana.

140. That is, persons striving to be so "accomplished".

141. Dharma.

142. Here follow some caustic and amusing passages on spiritual shamming. As the aspirants after easy Yoga are only making a pretence of "going into the wilderness," the railway station which brings them comfort and safety and affords the means of return must be near at hand.

143. Jyotih. 144. Samādhi.

145. Great man.

146. A stringed musical instrument.

147. The brother of Rāvaṇa.

148. Rāvaṇa's brother, who took the side of Rāma.

149. Rāma 150. His brother.

151. The nether world.

152. Nastikas.

153. The Hindu religion.

154. Whilst Hanumān was keeping guard at the door of Rāma's camp Mahīrāvaṇa entered into it in the guise of Vibhīṣaṇa, and carried away Rāma to Pātāla.

155. Pātāla

156. That is, perhaps, these Mahīrāvaṇas have been only permitted to appear and take the sinful path that they may be eventually destroyed; for all is possible to Mahāmāya.

157. Rākṣasa, or demon, in the garb of Dharma religion.

158. See *ante*. 159. Siddha.

160. Austerities, worship, and similar preparations undertaken with the view to kindle the fire of the Guru in the latter's body, and later to recoup the energy transmitted to the disciple.

161. Tejas; the transmission of which is known as Śaktisañcāra.

162. "Recitation" of the Mantra according to the Sāstrik injunctions. This, when done under certain prescribed conditions, is the rite known as Puraścaraṇa.

163. Prakṛti.

164. Vikṛti

165. The Durga pūja benigs on the seventh lunar day of the bright fornight, and lasts till the ninth of Navamī day, on which a large number of animals are sacrificed.

166. Kṛṣṇa, who killed Kālīya. This was a demon in the form of a snake which lived in a lake. Its presence made the lake so poisonous that fish could not live therein cow could not drink its water, and birds flying over it fell dead. Kṛṣṇa jumped into the lake and subdued the serpent, and compelled it to return to the sea.

167. Līlā

168. That is, the Devatā is invoked to stand on the snake when the red painted soles of the Deva will be reflected in the gem on the head of the snake.

169. India.

170. One of the seven islands. The author takes advantage of the etymological meaning of Ramaṇaka, or that which gives pleasure, to make reference to the pleasure of the Rāsalīlā.

171. Himālaya. 172. Giri

173. See *ante*

174. Kṛṣṇa upheld Govarddhana when Indra deluged the surrounding country with continuous rain, and thus gave shelter to people and the cattle.

175. Gurugirī; a play on the word Giri, which, as an independent word, means mountain, and as suffix in Bengali means profession.

176. A play on the word Govarddhana, which means that which increases (Vardhana) cows (Go). The ignorant are spoken of as a race of cows, the number of which is increased by these so-called but incompetent Gurus.

177. Indra (see *ante*)

178. Kṛṣṇa must uphold the race of Gurus as he upheld the mountain. He must raise the race from their depressed condition. Then the race of Gurus will worthy of worship, as was Mount Govarddhana after Kṛṣṇa had raised it. The Gurus are compared to Govarddhana.

179. Līlā.

180. The Devī Pārvatī, daughter of Himālaya, the Mountain King.

181. The sacrifice of Dakṣa, Śiva's father-in-law, which the latter destroyed on hearing of the death of his spouse, the Devī, as Satī.

182. A playful threat against the Devī. The author prays that She will remedy this evil of the Gurus. If She be unwilling to do so for fear of destroying the Guru glory of her father's family, well, the author will go to Her husband Śiva, who, as the Dakṣayajña showed, will not scruple to deal with this evil.

183. Perfected.

184. That is, one seeking such perfection and power of accomplishment.

185. That is, the town of Bṛndāvan, sacred to Krishna and the holy city of Benares.

186. A name of Yama, the god of Death.

187. Mahāprlaya.

188. Samsāra.

189. The Devī as mother of the world.

190. Her three eyes are compared to a spring of water.

191. Ādhyātmik, or mental and physical troubles; ādībhautik, produced by the world, other men, animals, etc.; ādhidaivik, or danger from Devas and Spirits.

192. The Devī's hands are represented making the gestures (mudrā) of granting boons (varamudrā) and dispelling fear (abhaya mudrā)

193. Añjana, used to clear the vision.

194. Paramārtha svarūpiṇī.

195. Rājarājeśvarī.

196. The Guru. If people get faith in the Devī, then they will respect the Guru.

197. *Lit.*, gurutattva.

198. Gurutārā; play on the word Guru, which as a noun means "spiritual preceptor" and as an adjective "heavy"—that is, being greater.

199. Mantrattva.

200. Literally, the tattva.

201. Śiva, who destroyed Kāma; the God of Love, with a flash of fire from His third eye when the latter sought to disturb Him from His Yoga, that He might unite with His spouse Pārvati for the creation of a son (Kārtikeya).

202. Śiṣya.

203. After administering due rebuke to the Gurus for their incompetency, the author proceeds to deal with the failings of the present-day disciples.

204. Spiritual knowledge which produces liberation.

205. Scientific and artistic knowledge.

206. It is a common saying that he who is fit for and truly deserves a Guru will surely find one.

207. Place of pilgrimage; here the efficacy which is attributed to it.

208. A twice-born; here a Brāhmaṇa.

209. Diviner, foreteller.

210. The Hindu religion.

211. Padmāsana, a common form of Āsana in Yoga.

212. Wild animals do not fear or hurt the Yogī.

213. Which is the state of the Yogī. He who can help the dweller in a dualistic world is he who is himself a part of it

214. Mahāpralaya.

215. Ākāśakusuma; the Sanskrit form of the expressions "castle in the air".

216. Sītā's father; Rāma's father-in-law.

217. Son of Daśaratha, hero of Rāmāyaṇa, incarnation of Viṣṇu.

218. When Yudhiṣṭhira did the Rājasūya Yajña, a Gandharva prepared for him a carpet, the design on which was so natural that in crossing the room in which it was, Duryodhana took a tank which was represented on it to be real water, and tucked up his clothes last they should be wetted, on which all the assembly laughed, to the discomfiture of Duryodhana.

219. A great sacrifice performed by a universal monarch at the time of his coronation as a mark of his undisputed sovereignty.

220. Perfect men who have attained Siddhi.

221. Añjana, which clears the vision.

222. Literally, Mahāmahopādhyāya-that is, great Paṇḍit.

223. Rāja Uttānapāda's son, a great devotee for whom Viṣṇu made the Dhruvaloka. The Polṣe star is called Dhruva.

224. Son of Hiraṇyakaśipu, and a great devotee of Viṣṇu.

225. Yoga, sacrifice, austerity, etc.

2260. That is, by feigning weeping.

227. Recitation of Mantras (see *Introducion to Tantra Śāstra*).

228. See *ante*.

229. Bhakti.

230. Jñāna.

231. Mukti.

232. Nāstika.

233. That is, who really do not belong to it.

234. Dancing and singing the name of Hari (Viṣṇu), as Vaiṣṇavas do.

235. An elongated, drum-shaped, musical instrument used in Saṅkīrtana. The reference is to Brahmos, who hold weekly prayer-meetings after the manner of the Christians.

236. Gole Haribol-song for doing a thing perfunctorily – e.g., where a large number of people cry Hari together, one of them may himself cry without care or heart for whathe does and without notice.

237. See *ante*.

238. Guru to whom Prahlāda's father sent him for education, and who tried to dissuade Prahlāda from worship of Viṣṇu.

239. Viṣṇu took this form as Nṛsimha avatāra to destroy Prahlāda's unbelieving father for his persecution of the latter on account of his devotion to Viṣṇu.

240. Vibhūti.

241. That is to say, there are innumerable Prahlādas in it.

242. The father is born as the son.

243. Chakrī. 244. HiraṇyaKāsīpu

245. Equivalent to the English exclamation "My God"!

246. Indra.

247. Hiraṇakaśipu's wife.

248. Austerity, devotion, study, self-restraint, etc. (see *Introduction to Tantra Śāstra*.)

249. Lakṣhmī 250. Bhakti.

251. Mṛsimha, in which He appeared to kill Hiraṇakaśipu.

252. Nārada. 253. Mṛsimha.

254. Śiṣya.

255. One who is perfect.

256. Men pretend to be devoted to Him, and take pride in showing

themselves off as devotees, so great is the glory of Him to Whom they offer their simulated devotion.

257. That is, because after His birth there is no mention of His having a Guru. But Prahalāda was Viṣṇu, and had a Guru when in his mother's womb-namely, Nārada-for the latter gave the mother instructions, which the child heard. So also Abhimanya, Arjuna's son, learnt the art of warfare in his mother's womb.

258. That is, do not misunderstand. This was an exceptional case, due to the fact that Prahlāda was not a Daitya but Deva; and not a mere Jīva, but Brahman.

259. All which is done, whether by way of wisdom or folly, is done at īśvara's command. Perhaps the meaning also is that in so far as Īśvara is the creator. His desire as such is that men should not follow the path of liberation, but maintain the Samsāra.

260. Prakṛti

261. Guru.

262. Disciple of Nature.

263. Bhaya-this is a common, though to us a peculiar, classification of faculties. Fear is considered inherent in the Jīva's nature, and he can no more shake it off then he can shake off the desire to eat and sleep, etc.

264. Nigraha. That is, Nature cannot altogether be crushed. It will recur. It is only by the slow process of Sādhana that it can be modified.

265. Adṛṣṭa. That is, the unseen cause of that which makes him what he is and impels his action.

266. Karma.

267. The way or practice which he as a member of such caste and holding such and such a position in it has to follow.

268. That is, Nature has made him Adhikārī for a particular Ācāra or Mantra. Nature here is only the resultant of his previous Karma.

269. The way or practice which he as a member of such caste and holding such and such a position in it has to follow.

270. That is, from one of the lowest castes into the highest.

271. Mantraśakti.

272. See *Introduction to Tantra Śāstra* and ante.

273. See *Introduction to Tantra Śāstra*.

274. Ceremonial worship

275. Sadgati : a better state than that which he possesses.

276. A Manvantārā is the one-fourteenth part of a Kalpa, or day of Brahmā, which is 4,320,000,000 years.

277. A lakh equals 100,000, and a crore equals 10,000,000.

278. Sins are divided into upapātaka (venial sins), pātaka (greater

sins), and Mahpataka (great sins), though generally the classification is into the two last classes.

279. The power inherent in, or which more strictly is, Mantra itself.

280. Daiva.

281. Calling upon Siddhi to come to the Sādhaka.

282. Uttāla.

283. Six enemies or sins-lust (Kāma), anger (Krodha), greed (Lobha), delusion (Moha), pride (Mada), envy (MātsĀrya), which are here compared to the six divisions of the army, the Samsāra, which is to be conquered.

284. The Devī, as spouse of Śiva the formidable (Bhairava):

285. Brahmāstra. 286. Śiva.

287. There is here a play on the words Śāstra and Śāstra: the first meaning Scripture, and the second arms, or here religious rites, by which the spiritual combat is won.

288. Smaśāna, where corpses are burnt.

289. Various terrible spirits whose assaults the Sādhaka during his Sādhana suffers, and resistance to whom proves his worth.

290. Devotion, austerity, etc. (see *Introduction to Tantra Śāstra*).

291. Literally, "Hero"; here one who follows the Tāntrik Vīrācāra.

292. Padmāsana, or "lotus-seat," on the back of the corpse on which his Sādhana is done.

293. From fear, or due to the moving of the corpse through force of the Mantra.

294. This idle question will be solved in the realization of their unity.

295. Svarūpa. 296. Tejas.

297. India 298. Munis.

299. Prahlāda's grandson for whom the Vāmana avatāra took place.

300. Hero of the Mahabhārata, General of the Kauravas,

301. The celestial combinations which are cast upon the horoscope.

302. Varvaras: ignorant, rustic. The term "barbarian" comes from this root.

303. Jarā (feminine).

304. That is, of course, not in the selfish sense, but in the doing of good, which in fact benefits the Self.

305: Kāla, which is not translated as death, because death occurs below.

306. Vidhātā, the Dispenser.

307. The Tāmasa state of a Paśu (see *Introduction to Tantra Śāstra*)

308. Paramārtha.

309. Which may or may not be auspicious.

310. Good or bad fortune, may be indicated by the sounds of animals. Such a paṇḍit may do good or bad without knowing it. The parenthesis is the author's.

311. Paramatattva.

312. Paramārthatattva.

313. As women and others do, or as the Brāhmaṇa in Pūjā puts flowers in his tied Sikhā.

314. Tattva.

315. That is, knowledge of the letter and not of the spirit.

316. Prjñāhīnā.

317. Author's parenthesis.

318. That is, the people may forget the qualities of an ordinary man, but even in the case of a famous one there is dispute, etc.

319. Mūla-tattva.

320. It is able to sip the milk and leave the water, notwithstanding the two are together.

321. Tattva-padārtha.

322. Tattva

323. See *ante*.

324. Vidyā

325. Sanjīvana.

326. Literally, "unconscious"

327. Laukika Vidyā

328. That is, the Brahman is Niṣkriya (activeless), Prakṛti is Sakriya (with action). Where there is non-duality there is no action.

329. Advaita-tattva.

330. Disciple.

331..Dhūrta.

332..Strīdviṣṭa. In rites the help of the wife is required, and nothing of use is achieved where there is lack of marital harmony. Moreover, his wife to the Śiṣya should be his house goddess (gṛha devatā), and it is his duty to please her.

333. Enjoyment and suffering

334. Liberation.

335. A low class of unclean spirits.

336. Asamskṛta One who has not received the Samskāras.

337. The Guru will have to suffer for the Śiṣya's sin.

338. Kāmuka.

339.Kāmādipriya.

340. Kuṭila, a designing man.

341. Avinīta.

342. Ācāra from the root *car* (to do)—that is, acts, habits, practice. Evil practices are Anācāra.

343. Stage of life (See *Introduction to Tantra Śāstra*).

344. See *ante*.

345. Nāstika

346. Religion and duty.

347. See *ante*.

348. "Sacrament."

349. Author's parenthesis.

350. A lakh equals 100,000.

351. Mountain.

352. Viṣaya.

353. Author's parenthesis.

354. India.

355. Āryāvarta is the western portion of Northern India. Bhāratavarṣa is all India, but now commonly used synonymously

356. Adṛṣṭa.

357. Kāplpalatā.

358. Author's parenthesis-that is religion, wealth, desire and its fulfilment, and liberation.

359. Religion, duty, etc.

360. Not troubling over that which is transient and of no real account.

361. For this indicates some inherited sin.

362. Paṣaṇḍa.

363. Author's parenthesis.

364. Svecchāvesadhāra, who dresses as he likes, neglectful of the rules therefor. In Śāstra there are rules for dressing, and for dressing at different times and for different Sādhana.

365. .Dūṣita.

366. This is the author's translation of Vyalīkavādi. By exaggerated talk is meant impossible "yarnā". It is "improper" where things, which may be permissible said before one person, are not so permissible in the case of others—e.g., before parents and women. Aślīta is obscene.

367. Author's parenthesis.

368. Mārjjāravṛtti.

369. Author's parenthesis.

370. Kuvicāra, wrongly judging people or things.

371. Through his talk. Vāgvidaṃvaka. literally, "one who punishes others by his talk."

372. Vidyācaura.

373. Ātmākrodhana; author's parenthesis.

374. Suci. 375. Āstika.

376. Māna.

377. Upāsanā.

378. "Recitation" (see *Introduction to Tantra Śāstra*)

379. Literally, "as his Vibhūtis"—that is, as belonging to or connected with him, something of him may be said to enter into them. Moreover, true, respect is shown to a person when all which belongs to or is connected with him is respected.

CHAPTER-11

WORSHIP IN GENERAL

CHAPTER - 11

Worship in General[1]

Pūjā

MANY people nowadays in a community which lays claim to great wisdom believe that image-worship was introduced and is maintained in the Ārya Society for those only who are very weak-that is, those who belong to a very low order of spirituality. We have little leisure to devote our attention to the words of such men as discuss these matters from the outside, just as a non-Ārya look at the Durgā-pūjā festival in an Ārya house from the courtyard outside the Caṇḍīmaṇḍapa.[3] We are servants of the Śāstra and as such are bound to preach what the Śāstra has clearly established. We shall therefore now see What Pūjā (worship) is according to the Śāstra. It is a matter of great regret that even amongst preachers of Sāstrik principles there are many who are under the impression that "worship of the Deity with form[4] or image-worship[5] is only a means of producing steadiness of mind.[6] They opine, therefore, that for him who has acquired such steadiness there is no longer any necessity of worship of the Deity with form or image-worship. According to this argument we must suppose that there is an arrangement between the Devatā appearing with form or present, in an image and the worshipper by which the latter's connection with the former endures only so long as his mind is not steadied, and that when it is so the Devatā ceases to exist for him. At the commencement and end of the worship of the Deity with form[7] the Sādhaka forgets himself and offers at His feet everything which he calls 'My' or 'I'." As regards this worship Bhagavān Himself, the Creator of all things, has in the Kulārṇava Tantra said "Obeisance to the faith from which springs Siddhi in all things and the force of which makes even earth, wood, and stone bear real fruits." Reference is here made to the whole-hearted faith by the attraction of which Devatā Himself, who is all consciousness, is drawn towards and made to appear in unconscious, image[8] made of earth, wood, or stone or in Yantras,[9] and grants real

fruits to Sādhaka's in the form of Siddhi. If, then, worship with form founded on a Sādhaka's firm faith is compatible with the belief that the Devatā with form is false and is merely means of steadying the mind, then I know not what kind of worship with form it is. Secondly from such a wrong conclusion contrary to Śāstra and opposed to all experience, it also follows that Pūjā, Pātha, Japa, Homa, Sānti, Svastyāyana,[10] and the like are nothing but lost labour, for we are told that the only effect of worship of the Deity with form is the establishment of steadiness of mind. We need hardly say that it is also lost labour to proceed to disprove a conclusion which on examination displays its own profound infidelity. Our object, however, in introducing the subject here is to reveal the mystery of the problem as to "how in course of worship of the corporeal the incorporeal is seen."

The Śāstra says a Sādhaka should engage in meditation[11] by gradually concentrating[12] his mind on all parts of the Iṣṭdevatā's body; that is to say, the Sādhaka should, by repeatedly fixing his attention on the parts of the Iṣṭdevatās's body one by one, from the sole of His foot to His face, or from His face to the sole of His foot, acquire such concentration as will during unperturbed meditation reveal to his mind's eye the whole body of the Devatā at one and the same time. If this be done, meditation on the Deity with form will gradually become both profound and steady. But remarkable, indeed, must be the profundity of meditation and concentration of those who from this come to the conclusion that the formless will appear of itself in the course of meditation on the Deity with form in the sense that the Formless[13] will drive away the Deity with form.[14] The Śāstra has, of course, said that when the mind has become steady through meditation on the gross image it may meditate on the subtle image. When the mind has been perfectly centred then the Devatā is revealed in both Her gross and subtle aspects, that[15] is to say, in course of meditation on His playful[16] image such subtle aspects as omnipresence, possession of Māyā, state of being above Māyā and so forth, are perceived in a subtle form as Śakti of consciousness, just as such gross aspects as love for devotees, an-mercifulness, almightinesss and so forth, instinct with the outcome of play, are perceived; and this is what actually happens to a Sādhaka when he

attains Siddhi. We are unable to make out how it can be concluded from this that the Devatā with form vanishes and the formless appears. It is of course not a matter of wonder that to those whose meditation on the Deity with form is from the very commencement based on the notion that "the form is false," such folm with vanish by the force of their singular devotion; nor is it impossible that when the form has vanished, an incorporeality which is non-existence[17] itself will be seen as a matter of course.[18] What is to be here regretted is that mere men should without hesitation seek to establish as Sāstrik this sight of an incorporeal nothing which their fate[19] has made inevitable for them.[20]

In the Srīmadbhāgavata Bhagavān Himself has said to Uddhava, the crest-gem of devotees: "Just as gold is freed of its dross only by fire, and also gains its own (bright)[21] appearance by the heat of that fire, so a Jīva's Ātmā is cleansed of the filth of Karma and desire by means of the Yoga of devotion[22] to Me, and is also transormed inot My Brahman aspect by means of that same Bhakti-Yoga. Ātmā becomes purer and purer by hearing and uttering sacred hymns[23] in My praise. The devotee whose heart is thus purified by devotion to Me sees with increasing power the supersensual[24] subtle truth as the physical eye when painted with collyrium is enabled to preceive very minute objects. Just as the heart of a person who constantly thinks of wife, son, and other mundance objects, becomes attached to them only, so the heart of him who constantly thinks of Me becomes merged in Myself. Hence, O Uddhava! Give up thinking of the objects of the world, false and made of Māyā as they are, like objects of desire got in dream, and rest your mind, full of thoughts of Me in Me." Again, on the subject of meditation.[25] He has said: "A Yogī will call to mind within the circle of fire in the lotus of his heart this form[26] of mine, beneficial in meditation- namely, a form full limbed calm or beautiful features, with four long[27] and beautiful arms; a graceful neck and a fair forehead; with divine and gracious smile; decked with brilliant ear-ornaments[28] in his two well-shaped ears; dressed in yellow or deep blue: brilliant with the beauty of the Suvarsā mark,[29] bearing a conch shell, a discus, a club, and a lotus in his four hands, and a garland of wild flowers on the breast; with

lotus-feet shining with the lustre of bejewelled anklets[30], illumined with the light of the Kaustubha gem; ornamented with shining crown, bracelets, waist-chain, and armlets; beauteous in all limbs, pleasant his countenance sweet with grace, with tender eyes and form fair to look upon. He will meditate on this pleasing Brahmā-form by fixing his mind on all its limbs. Drawing his senses, such as sound, touch, sight, taste, and smell from their objects by means of his mind,[31] and with the aid of Buddhi,[32] the charioteer, the Sādhaka will bathe his mind completely in the waters of love for Me. After that he will draw that mental vision[33] hitherto spread over all my limbs to one place and hold it there. It will not then be necessary for the Sādhaka to think of anything else.[34] He will only meditate upon My countenance, on which plays a soft and sweet smile. When the mind can uninterruptedly and without distraction contemplate that countenance, he will withdraw his single-pointed mind and fix it in the ether.[35] Then, after perceiving My (aforesaid) subtle manifestations[36] in ether, in the mansions,[37] or in the whole of the infinite ether, he will draw his mental faculty, which has had the entire ether as its object, and again rest it in Me as the ParamĀtmā. Then it will not be necessary to meditate on anything.[38] The Yogī, thus in Samādhi,[39] will see me as the Paramātmā of all Jīvas as his own Ātmā; as one light mingled with another, and not different from it. In a Yogī, who has thus by intense meditation attained Samādhi,[40] the three forms of error[41]-namely, object of knowing, and action[42]—will soon be subdued."

A Sādhaka will here understand that Upāsanā[43] exists only so long as Dhyāna exists. In the next stage, which is Samādhi or Nirvāṇa, the mental faculty[44] is lost in the womb of Prakṛti. The Yogī, who has thus lost his mind,[45] forgets even the Jīvātmā as something separate from the Paramātmā. Who, then, is it who perceives the incorporeal aspect in the one and only substance is consciousness at the time when even the sense "I'exist" is lost, when the senses, mind, and even the "I," do not exist? It is indeed difficult to solve this problem. We call this state not "seeing the incorporeal," but Videha-Kaivalya.[46] We may admire the energy of those who in the hope of their becoming incorporeal in the circumstances described above, invoke the incorporeal, and see shapeless dreams for a hundred births, but to such we

would also say that there is no need to try to make arrangements to become incorporeal, for He who will one day make this entire corporeal universed incorporeal will not bide long to make either you or me incorporeal when the occasion for doing so arises. But know it for certain, that so long as the Deity with form does not appear before you, not even the Devatā without form can dissolve your own bodily form and give you Kaivalya.[47] So much about meditation, concentration, and trance.[48]

Next comes the process of Pūjā.[49] We have more than once shown that there can be no Upāsanā[50] of anything incorporeal. Now, what is image-worship? We must also see whether image-worshippers are really fools of a low order of spirituality who are led by blind faith. We cannot call that a criticism of image-worship which comes from those who have no inner knowledge of the subject. Rather it is a criticism of what they understand to be image-worship; for Pūjā and so forth are things of the Śāstra, which lays down the mode of Pūjā, and the person competent to perform Pūjā is a Sādhaka. On the other hand, the critic's criticism is contrary to what the Śāstra and Sādhaka say-"It is Sādhana and Siddhi" say the Sādhaka. "It is play and amusement," says the critic. Now, in this conflict of views how can we disbelieve the word of those who by their practice have intimate knowledge of the matter, and beliieve thos who have nothing to do with Śāstra, Sādhana, or Siddhi? Image-worship is not to be understood from outside. Only the worshipper understands it. The critic, therefore, is nothing but a critic of his own intelligence and education. One who does Pūjā and one who merely observes it are not, surely, the same thing. One who looks at a sweet-shop can tell us the shape, colour, and quantity of the sweets there, as also whether they are hot or cold to the touch; but can he tell us whether their taste is sweet or bitter, sour or pungent? Howsoever clever a man may be, he only can tell us thereof who has tasted them with his tongue. Again, one who himself knows the taste of a sweet can never, despite his personal knowledge, make another who has never tasted it realize its taste even by the use of a thousand forms of speech or other device. Similarly, how can a man without faith know that supersensual truth with truth which a capable Sādhaka realizes

when he establishes a Devatā's life in his image by the powerful potency[51] of Mantra? The Śāstra has nowhere said that one may as one wishes perceive the presence of Devatā in the street, market or at the bathing ghat[52] just as one deshes. It has said, if such and such things are done, such and such things will happen. Now I ask, How much of those things have you and I done? The Śāstra has said that it is only when a Sādhaka has long served his Guru, after having been tested and initiated by him in accordance with Śāstra, and when he has fully understood the principles of Sādhana and become able to awaken the potency[53] of Mantra through the preliminary Sāstrik rites, that he becomes competent to cause by means of that Mantra the appearance of the conscious Devatā in Yantras, images, and so forth, made of such unconscious substances as earth, stone, and the like. Now, brother critic, tell me truly in the name of Dharma, opening for once the door of your heart, what have you done of all this? At the outset you are deeply suspicious, a great unbeliever. You have not the right even to serve Guru or receive initiation, not to speak of performing Sādhana and worship,[54] yet such as you are you proceed to criticize the worship of Devatā in images, which can only be done by competent Sādhakas, who have knowledge of super-worldly truths.[55] What can be greater impudence on your part than this? Unfortunately, in this land of madmen there is none to call a madman mad, and so, O brother critic! fortunately for you there is none to criticize you. But do not for this reason think to-day that the earth is the capital of mad men only.

The subtle criticism of critics and the goodness of Dayānanda's[56] party have nowadays given birth to a few new words, such as image-worship,[57] doll worship,[58] and so forth. In consequence of the wide currency which has been given to such languages by the community of unbelievers, many senseiess Hindus, both illiterate and literate, now take pride in publicly calling themselves image-worshippers or idolaters. Perhaps they think that these words are approved of the Śāstra. But how regrettable is this when we consider that such words cannot issue frora the mouth of a man, the son of Manu, unless he has been born in a non-Ārya family with a non-Ārya disposition. The words when we consider them reveal a mine

of profound infidelity.[59] Many authors write, "The practice of worshipping images has been .....the Ārya community from ancient times." One might suppose from this that we had merely to do with the worship of images without reference to Mantra, Devatā, or Sādhana. Others, fond of far-fetched meanings, say that image-worship is like the modern practice of showing respect and honour to the lifeless statues raised in memory of lamented deceased persons; just as if Devatās were all dead, and we (shameless men who have no faith in the next world and yet call ourselves Ārya) were showing our gratitude to them before their images. Alas! O Bhagavān! When will the eyes of this class of born-blind educated fools be opened? When will we be saved from all such interpretations? How long will this generation of Ghatotkachas,[60] sprung from the seed of Bhīma in the womb of Hidimbā, last? Half-castes are governed by the Dharma[61] of their mothers, therefore is it Bhārata's ill –fortune that socalled religious principles[62] propounded in the nineteenth century vomit only infidelity. But the matter does not rest even here. For is it not said that Āryas who worship the Deity with form are idolaters,[63] that idolatry is their Dharma, or in other words, that those who worship the Deity with form worship idols, images of Devatās being those idols; that worship of the Devatā with from is like the play of ignorant childern with dolls, and that those who perform such worship are as ignorant as such children. O critic ! you consider yourself to be a wise man. Will you tell me that those Sādhakas, crest gems of the race of the wise, worshippers of the Devatā with form were ignorant fools men who produced[64] the Vedas, Tantras,Purāṇas, systems of Philosophy, Astronomy, Āyurveda[65] and Dhanurveda [66]? Why it is the partaking by you of the mere leavings of their food in the pages of books which makes you be proud of your knowledge and wisdom.[67] Is it not to invite death for insects like you and I to attempt to-day to leap across that sky-kissing untraversable mass of light,[68] which they will all the profundity of their knowledge, philosophy, and science took this worship to be? Hari! Hari! to call the most worshipful image of Devatā, the object of the Sādhaka's Sādhana an idol.[69] To call the Yantra[70] (in which presides the Devatā who is consciousness itself) unconscious and inert. And yet it is only because an indistinct shadow of that Devatā of consciousness is cast upon you that yeh

believe your own body to be conscious! When as an ignorant little child you sleep you may easily think that you are devoid of consciousness. But will a grown-up child also (who can call and awaken you[71] think so? To the Father or the Mother of the Universe you and I are similarly ignorant children, and hence to us His or Her image appears unconscious. But he who can call and awaken Him or Her-that is to say, he to whom Mother Kulakuṇḍalinī the Devī, who is eternal wakefulness, has given the power to call and awaken Her by awaking Herself in him-to him the true image of Her body can never appear unconscious for by the grace of Her who is cnsciousness he himself has been transformed into consciousness itself. You and I are unconscious[72] ourselves and so to us Her image also appears unconscious. It is neither Her fault nor the fault of Her image. It is the fault of the Karma done by us in past lives.

A discussion is impossible on the subject of the diverse fruits of worship, for it is difficult to explain the character[73] of fruits to a person who has no knowledge of the different kinds of taste. For this reason we shall endeavor to see by a consideration of the mode in which worship is done whether the community of Ārya Sādhakas-the worshippers of the corporeal,[74] the worshippers of the Deity with form[75]—are ignorant fools of a low grade of spiritual competency or not.

According to the Śāstra it is the nature[76] of Asuras[77] to be made dumb[78] with anger at the very mention of images of Devatā. A feeling of enmity against Devatā can never arise in a person's mind unless there is an Asura disposition in his character and family. Again, without the appearance of such a feeling of enmity one is never liberated from the state of an Asura. Just as according to natural laws when fever is about to leave a man his body perspires, so when the time comes for liberation from the state of an Asura a feeling of enmity against Devatā is shown for neither religious merit nor sin bears fruit in this world unless it grows enormous. Perhaps you think, "the image is not Devatā. Why, then, does this body of fools[79] laugh or weep?" I ask. O prince of learned infidels! Why, then, do you become angry at the mention of images of Devatā? It is true that an Asura becomes angry at the mention of the names of

Devatā, but according to you an image is not Devatā. Why, then, do you become angry at the mere sight of it? Anger is a Vikāra[80] as much as laughter and weeping are. It may be that the sight of a Devatā's staimage causes in you anger, a rājasa vikāra characteristic of a Dānava's states while it causes in me joy, laughter, or tears of joy, Sāttvika vikāras[81] characteristic of manhood. Prakrit, constituted of three Gunas, is the Mistress of those Gunas, and according to the proportions in which they occur in different persons She reveals different characteristics in them. If the sight of a Devatā's image had not produced any Vikāra in you,[82] then you might one day say, "Why do these people laugh or weep? "But when you are wont to become angry at the sight of an image, you would do well to think that that which can make one person angry can also make another person laugh or weep-that in the unconscious image there is some such poweful consciousness as makes your eyes (which look upon all other persons and things with feelings of love, mercy, and brotherliness) red with a feeling of enmity. You, of course, do not believe that the image is the Devatā. But just consider that if the mere giving the image the name of Devatā can cause in you a Vikāra[83] so contrary to human feelings, what a great Vikāra of joy and felicity ought to be produced in those who see in that image the true light[84] of Devatā. With your physical eyes you see the worship of an image, but he who worships sees, with his suprehuman vision, the full appearance of Her who is consciousness itself in that unconscious instrument,[85] the image. During the period extending from the invocation of life[86] until its final disposal[87] the earthen image is in the eyes of the Sādhaka, which have been cleared by the collydum paint of Siddhi, consciousness itself.[88] It sheds the light, which is Brahman" of the beauty of the Mother of the Universe, the Brahmamayī, full of ever new charms.

This is the Sādhaka's point of view. But if you, without Sādhana and full of scepticism, know and really believe the image to be unconscious, then what a mean, hateful, cowardly disposition you sow in becoming angry with it. Why become angry with a thing which you know is unconscious and without power? Why, like Asura Kamsa, do you proceed to break the image by dashing it

against the ground?[89] You want to grasp and dash against the ground that which even a Prince of Yogīs cannot keep confined in the temple of his heart![90] You want to destroy one whom Kamsa could not subdue![91] What can be a greater impudence on your part than this? With a frown at insignificant insects like you the Daughter of Nanda[92] will return to the Vindhya mountain in order to destroy the conquerors of the three worlds, such as Sumbha and Nisumbha; but in order to crush your arrogance She will leave behind that manifestation[93] of Hers,[94] who descends in Nanda's house in Gokula for play[95] in the world of men. Had not Kamsa believed that he would receive from the eighth child of Devaki[96] the punishment he deserved for his sins, would he have proceeded to destroy her sons and daughters? This example makes us think that it is not that you do not believe in the divinity of images, but that it is in the fear of having to suffer the cruel torments of hell in repentance for your sins that you proceed to break them. This is the distinctive characteristic of your faith. From such fear your believe in images, but the pity of it is that, like the memory of an intoxicated man, this belief leaves you the moment you become blinded with a feeling of enmity. When under the influence of anger only you proceed to break them, you fail to realize whom you are going to break. O critic! none can break or make Her.

Whom do you want to frighten by breaking the cuter image? We, too, break it after worship. May be that you dispose of it within your house while we dispose of it in water.[96] We dispose of the outer image outwardly and guard the inner image in our heart. The light of the image whose substance is consciousness which we brought out from within us and attached to the image made of earth, we take back into ourselves after we have done with the worship of this earthen image. Nothing is thus broken and done altogether away with as in your case. As the outer temple[97] held the brilliance of a beauty filling the world, so also does the inner temple hold the grandeur of an incomparable beauty. Our Mother is without as She is within, and within as She is without. By my thus moving Her in thought from within to without and from without to within the door of my heart will become fully opened. On that day all invocation[98]

and final dismissal[99] into and from the image will cease for ever. The day on which I shall see the inner image when looking at the outer image, and the latter when I look within, when it well be the same within as without-on that day the Mother will bring my own coming and going[100] to an end, and the restless dancing Kālī[101] will seat Herself and rest in peace; unless it be that the blissful Devī,[102] finding the path open both within and without, runs from sheer joy hither and thither with even greater activity than before. But even if She does, I shall not on that day call or bring Her. In Her own joy She will come, go, dance, sing, and play of Her own accord. I shall only beat time and dance with Her, play of Her own accord. I shall only beat time and dance with Her, crying out, "Victory to Mother". O brother critic! Thou who art also the Mother's son, by the Mother's grace may you not be deprived of this joy. It is She whom you know as Mother within who graciously issues thereout by Her own power,[103] and thus gratifies the Sādhaka. Of this power we shall give an account afterwards. Here we shall say this much, that it is a mistake to think that to an Ārya Sādhaka the want of an outer image means the want of an image within. On the contrary, it is because there is an image within that it has been revealed without. It is only after we have the inner image that we commence the outer worship. Even in the absence of an outer image the Sādhaka is able to carry out worship by means of the inner image.

In the Srīmadbhāgavata Śāstra Bhagavān has said: "Images are of eight kinds-namely, of stone, wood iron (metals),[104] pastes[105] of clay, and such other substances; made of jewels, painted; and mental." In the presence of any of the seven kinds of images made of stone and the like. The mental image should be first worshipped with mental articles of worship before worship is done of the outer image with material articles. But in the absence of any of those seven kinds of images, those who do external worship must bring from within themselves the inner image and worship it. It is in this connection that Rāmaprasāda,[106] the Prince of Sādhakas, has said: "Prasāda[107] says, 'My heart is a mould made of spotless lotuses. Mayest Thou dance after Thou hast been cast in that mould and made mental."[108]

In the Kulārṇava Tantra, the Lord of Devas has said" "O Great

Devī! Sādhakas devoted to the Karmakāṇda[109] by the combined force of Bhakti.[110] and Mantra give from to Her who is above form[111] and the supreme Śiva Himself; and worship Her between the sacred pit and the sacrificial ground,[112] on winnowing fans (even now in many places Ārya women design images of Devatās on winnowing fans with vermillion, Ṣaṇḍal and Durvā grass, Atap rice[113] in Pūjās and Vratas of Mangalacandi, Kulacandī,[114] and many other Devatās); on walls (generally amongst Āryas in the northwest images of Devatās are painted on walls),[115] in Pūjā, Vrata, and other religious rites[116]; in Maṇḍalas[117] (Sarvatobhadra and other Mandalas mentioned in the Śāstra), on slabs (metal, wood, or stone slabs), in the head[118] and in the heart (1). Although the mild of a cow is produced from the blood which circulates through her whole body, it flows only from the teats of her udder; so, although the universe-pervading Devatā is present everywhere, Her true aspect[119] is realized in images only (3). If an image be in all respcts similar to the aspect of Devatā, as described in the Śāstra, if the articles of worship[120] are collected with care, and if the Sādhaka has answering faith, then that Devatā is sure to enter that image(*4*).Cream so long as it remains in a cow's body does not nourish anyone, but for those who draw milk form the cow and collect the cream from it by their personal exertion in the way of boiling and so forth cream becomes a cause of physical noursihment. Just as in this way only the cream becomes a cause of physical nourishment, so, O Paramesvarī! The Devatā residing in the body of every person becomes the cause of the Sādhaka's liberaition in consequence of worship only. Without such worship She does not grant the desired object to the Sādhaka (5-6). For this reason the Devatā should be worshipped by invoking into Her image Her life, senses, and everything else appertaining to Her, and by establishing them in such image with Tāntrik Mantras; otherwise, without such establishment of life,[121] the worship will be ineffectual(7).If the establishment of life in an image is performed according to the Śāstra, the worship will bear the great fruit of liberation, even if it be defective as regards other Mantras and rites.[122] Such defects will be cured by the Sādhaka's prayer to the Devatā for forgiveness (8). Karma [123] done in violation of the rules laid down in the Śāstra will be wholly fruitless in consequence of the fault known as Karmabhanga4

(9).Karmas falling short of, or going beyond, the rules laid down in the Śāstra will never bear fruit. The fruits of all good Karmas[124] performed according to the Śāstra will always be as visible as a fruit or other thing held in one's hand (io).Hence, in Japa, Homa, Pūjā [125], and the like, Karma performed in strict conformance with Sāstrik rules will please the Devatā, and secure both the fruits of Bhoga and Moksa[126] for the Sādhaka(II). O Spouse of Sambhu! futile is the worship and so forth done by those who do not know the nature[127] of the Devatā, Yantras, and Mantraśakti[128] (12). Yantras are all Mantra,[129] and Devatā is the Satkti of Mantra itself. Therefore the Devatā is at once pleased if She is worshipped with Mantras according to the Śāstra (13).A Tantra is so called because it subdues (Niyantrana) lust, anger, and other faults of Jīva and the suffering caused thereby. This Yantra is a source of satisfaction to Devatā when she is worshipped in it.(14).As the body is for a Jīva and as oil is for a lamp, so is Yantra the seat of eternal Play for all Devatās (15). Hence, the principal part[130] of worship[131] is to adore the Parameśvarī, after the making of and drawing of Her image and Yantra. But, O My Beloved ! the worship should be performed according to the rules, and after the Sādhaka has received full instruction therein from Guru. (16)" Whenever Śāstra has spoken of images,It has in this way similarly referred to the Mantra and Devatā. It has also said: "In this way the Sādhaka, who has controlled his Prāṇa,[132] should, having through meditation beheld his Iṣṭdevatā in his heart, contemplate upon the unity of the image of the Devī both within and without" The process for so doing will be described in its proper place later. Here only this much should be understood that it is the inner image which must be brought out and established in the outer image. Our critic will now consider whether it is not the height of folly to try to do away with worship of the dity with form by breaking its image. Be the image, mental or material, we break it every day after worship. But in spite of so much breaking we cannot really beak it for a single moment. Whenever or wherever I look , within or without, I ever see the Devī, whose substance is will, as Bhagavān or Bhagavatī, in whatsoever form She is pleased to appear. I see my mother, the mad,[133] disordered girl, dancing with gentle movements of her body, now taking up the flute instead of the sword , or again seizing the sword instead of the

flute, or yet again at times making both the sowrd and the flute into one in Her hand; mingling Her laughter with Her dancing; now loosening and now binding up Her hair. If I sleep, she awakensme by coming herself and playing on the flute. If I commit any offence, She raises Her sword and, smiling gently, threatens me with it, What infidel[134] is there who can break this image? Who in the three worlds has the power to break the image to which my heart is bound with such a deep love? The outer image with which you are concerned is nothing but a reflection of the real one. So long as the inner image, which is thus reflected, is not broken; what will you gain by breaking its reflection? The fair and transparent moon is reflected in the clear bosom of a river. The light of its golden beauty is borne upon the innumerable ripples raised by the gentle stirrings of the evening wind. If like foolish children you and I proceed to strike at the reflection with our sticks, think you that we shall thereby break the moon itself? Mistaken as we are, the agitation of the water may lead us to think that the moon has been shattered into a hundred or thousand fragments; but, O brother! Wait but a moment, and you will see that when the water has again become calm the full moon shines as fully there as ever. Then you will understand that the moon which is agitated by the waves is only a reflection of and not the moon itself. The moon appears in the water because the rays of the moon in the heavens have reached it. O brother! you energetic child! The moon in the heavens will not be broken until the little arms of dwarfs such as you and I can reach through the firmament where the moonlight plays and touch the lunar orb itself. I therefore ask you, O brother! what is the use of striking at the reflection if you cannot touch that which it reflects? The external image which you see before a devotee is not merely such, nor is the image (which has risen in the sky of the devotee's heart) of Her who plays on the breast of Śiva and stirs in the hearts of devotees a mere outward thing. That image of Brahmamayī, which is reflected in the river of the devotee's love-laden eye, shedding the light[135] of Brahman on the playful lucid waves of feeling; that image of Her who, though the one and only Īsvarī, is reflected in multiple innumerable waves in the eye of countless devotees, is not a mere outward thing. Were anyone to break that inner image, it might become him to say one

day: "I shall do away with the worship of the Deity with form by breaking Her image." If to-day you and I proceed to break an outer image with the cudgel of our own violent infidelity, do you think it will be really broken thereby? Never! If, however, the eye of the devotee is hurt, sweet tears of devotion will fall from them, the sight of which will stir the hearts of all men. But, then, instantly before your eyes the deep waters assume a calm, gentle, and tranquil aspect. The agitation of the waters does not cause the moon's reflection to disappear. On the contrary, the clear moon-beams like garlands of light dance and play on every ripple. Similarly, your blow will not drive away the Devatā's image from the devotee's eyes. On the contrary, the great Śakti of the mental Devatā will play on every ripple in the water of the tears of the devotee's eye. But before your own eyes the consoling peace will shortly descend and calm the tears. Then instantly you will see that Brahmamayī, who dwells in the hearts of devotes, has again fully appeared without; and then seeing the displayed and fearful nature of Her gentle, sweet laughter in the presence of the devotee, and the vanity of our effort to break that image, it will seem to you as if the victorious queller of Mahisa[136] is to-day laughing peals of laughter after She crushed the pride of Dānavas under the toe of Her left foot and has bestowed the dominion of heaven[137] on Devas. O Mother of the world! let me see, O Mother! that day. By Thy kindness teach me that unbelief which causes Thee, O Mother (whom even Princes of Yogīns seldom attain in meditaion),[138] to appear in person in the field of battle with assumption of a visible warrior form. Teach me that unbelief which causes Thee in Thy intense love to place on the hard neek and shoulder of the restless Dānava[139] the beauteous lotus-foot, which is the treasure of the heart of Maheśvara.[140] O Mother, full of unbounded mercy! there is nothing in the three worlds to compare with this mercy of Thine. It is by reason of this that Thou art O Mother! the Mother of the Universe. What better proof of Thy mercy is there than this, that Thou hast no enemy in the Samsāra other than Thy son?[141] Hallowed is the merciful Mother! Hallowed art Thou, halloowed is Thy mercy and still more hallowed is Thy inimical son! Brother critic! as you are my friend, I tell you with tears in my eyes that everyone is hallowed in this Samsāra, which is the Mother's dominion. But you and I,

unfortunate as we are, seem to be the most unhappy of those who are unhallowed. We are neither faithless nor faithful. We have neither been able to become enemies nor sons. In deep sorrow and with tears, therefore, I say:" Tell me, Mother! where am I to stand, Mother?"

She alone knows where I am to stand. But I am here to say what I have heard about the path. I shall, therefore, tell you one or two more things to-day. I hear that you are given to saying at every word "image worshippers are worshippers of unconscious matter".[142] From this it indirectly follows that you are a worshipper of consciousness itself. It is not at all strange, but rather natural, on your part for you to say that image-worshippers are worshippers of unconsciousness matter, for "a person speaks only of that which he understands," and no one can blame him for so doing. There is, therefore, nothing to say to you on the score that you call image-worshippers, worshippers of unconscious matter. But we shall to-day ask you one or two things, because you are a worshipper of Brahman Himself, who is consciousness itself.

You know that the verbal root bṛngha means to pervade, and that Brahman is the name of Him who pervades the Universe. You are also in the habit of saying that Brahman is consciousness itself. Being a worshiper of that Brahman, with what heart, O brother! can you call an image unconscious matter? Is it an expression of faith on your part to say that He who pervades the Universe, who pervades everything and exists everywhere, who is equality present everywehre from Heaven to Hell,[143] does not exist in an image? It may, to a certai.. extent, become a dualist to say that "unconscious matter and consciousness are two different things". But being a worshipper of undefinable[144] Brahman, with what face do you admit the existence of that which is called "unconscious matter" as distinct from consciousness? You may, of course, escape by saying, "Be it unconscious matter or consciousness, I do not care for worship at all." But in that case also you are in another way bound to admit that there is nothing which can be called unconscious matter. You call these things unconscious matter in which you do not see any sign of consciousness, as, for instance, earth, water, wood, stone, and so forth. Now, I ask, is it because there is really no consciousness in

these things that you regard them as unconscious, or is it because you yourself have not the eye to see them as otherwise? Many people, again, say that such things as plants, trees, shrubs, creepers, and so forth, are unconscious. Perhaps they think that eating, sleeping, fearing, and having sexual inter-course,[145] are four inseparable marks of Jīvahood, and that all such things as are without them are unconscious. The Śāstra, however, says that plants, creepers, and so forth, are not unconscious things, but unmoving Jīvas. Manu says: "Though faults arising out of the body-that is to say, sins committed by means of the body-men become unmoving things (are born as plants, shrubs, creepers, and so forth)[146]; that is to say, the punishment for such sins consists in this, that in their subsequent birth such men are unable to do any desired work by their physical exertion. Through sins committed by speech men are born as birds or beast; that is to say, the punishment for such sins consists in this, that in their subsequent birth these men have not the faculty of speech. As the result of sins committed by mind, men are born in the lowest castes. The object of such punishment is that in their subsequent birth they may not be endowed with broad intelligent[147] minds. It is merely in order to determine where we stand that we quote this passage from Manu. In fact, there are many others. Hundreds and thousands of reasons and authorities may be given and quoted in this connection, but we are afraid of digressing. What we want to show by the above passage is that plants, creepers, and so forth, are not unconscious or inert, but living things, that they, too are born and die, share happiness, prosperity, and adversity, and so forth, in a remarkable degree, with, however, this difference from other living things, that while we can clearly observe the changes which are caused in the latter by happiness and sorrow, we do not preceive similar changes in the case of trees, creepers, and so forth. There are two reasons for this difference. First, the force of consciousness[148] which exists as Jīva in a plant or creeper is completely overpowered by the force of Māyā[149]; and secondly, the changes which are caused in plants and the like by happiness and sorrow are so fine that our senses gross as they are, have not the keenness and subtlety to perceive them. Only Ṛṣis, who have attained Siddhi by Tapas[150] and see all things, and Devas and Devayonis[151] (Yaksas, Kinnaras, Vidyadharas,

and so forth), have the power to perceive them. For this reason we read in Pauṛāṇik and similar stories that whenever some great person has through a curse taken birth as a plant or the like, Ṛsis or Devas have, on knowing when the curse comes to an end, delivered him from life as an unmoving thing. Srī Kṛsṇa Himself bears evidence of this in the incident of the breaking of the trees Yamala and Arjuna.[152]

Next, as to stones and metals. It is not necessary to deal separately with the subject of metals, for metals exist in mines in the womb of mountains, and there is no difference between stones and metals as regards consciousness or unconsciousness. A mountain is a great living thing, and the greatest[153] of things that spring out of earth. It is in mountains that the earth's power of bearing burden is mainly seated. Hence mountains are called "supporters of the earth".[154] Mountains rise, grow, and become decayed. They rise by piercing through the earth; they grow by extending to the earth; they grow by extending to the earth; and, again, during the time of their decay they gradually sink into the womb of the earth. As a mountain rises by penetrating through the earth, inch by inch, in thousands and hundreds of thousands of years, so it also disappears into the womb of the earth inch by inch during the same periods. A mountain has also birth and death. In a dead tree there remains no vitality. The stones of a dead mountains become rough and destitute of moisture, like the dry wood of a dead tree; and as does such wood, they break into pieces under light blows. Dealers in stones who are versed in the science of the subject unhesitatingly admit this. They can also show on an examination of them, which mountain is alive and which is dead. But perhaps you are shaking your sides with laughter on hearing that mountains have life. But can you say that to-day the mountains are not laughing on seeing you laugh in this way? Can you show any substance in the world which has no life, and yeat grows and decays? The longvity of a mountain is lakhs of crores[155] of years, thousands of Yugas,[156] hundreds of Manvantras,[157] while you and I are not reckoned as even insignificant bubbles in the vast sea of time. Howis it possible for us in a single life to probe into the question of consciousness or unconsciousness of a mountain by observing its birth and death? Who can say how many times[158] you

and I are to be re-incarnated during the one life-time of a single mountain? It does not therefore become us to determine the question of consciousness or unconciousness of a mountain, though we cannot see its birth and death. We, however, daily see the growth and decay of small hills, and from this you can well realize whether a mountain is conscious or unconscious.

Then comes the question of earth. Consciousness of earth is still more subtle-indeed, as subtle as any matter can be. It is extremely difficult to discover it with the help of physical perception alone. It can be ascertained only by means of Divine[159] powers attained by Sādhana. It is not therefore capable of explanation. Besides this, even if we think that the earth is unconscious, we must consider whether it is really so; whether earthly atoms are seats of the play of unconsious forces[160] only, or whether the force of consciousness lies in a subtle form within them and achieves its purposes by means of these unconscious forces which it has made its servants. Let us assume that earth is the seat of the play of unconscious forces only. But there, where I saw yesterday a stretch of barren earth, I see to-day the sprouting of new tender shoots. Whence has this vitality of conscious living things come to the inert atoms of unconscious earth? This is the first stage. The subsequent stages are still more wonderful. Before our eyes the shoots grow into stalks and leaves and gradually bear fruit. When the crop becomes ripe, it is eaten by men, beasts, and birds, and is digested in the fire of the stomach. The essence of the digested crop is then transformed into fat, semen, and blood in the body. In the womb again the semen and blood are digested and grow into the living, conscious child in the womb. However learned we may be in various Śāstras, we are unable to realize this directly, the mother alone being able to do so. Gradually when, after ten months and ten days, the child issues from the mother's womb, we then see that the eating of an unconscious crop has produced this conscious fruit. If the semen and blood had not the force[161] of consciousness in them, whence hs consciusness come to the child? If the crop which has been eaten had no consciousness in it, whence did consciousness come in the semen and blood? If the tree had not consciousness in it, whence did consciousness

come in the crop? And if earth had no consciousness in it, whence did consciousness come in the tree? Now, critic, who talks of unconsciousness! Tell me, is it the earth which is unconscious, or is it you and I who are so? Is it not a sign of one's own unconsciousness to consider the earth as earthen only, when it is thus full of consciousness in a subtle form. What can be more idiotic than to hold that the soil of the earth is unconscious matter, when men, beasts, birds, insects, trees, shrubs, mountains, and all else derive their consciousness from the force of consciousness contained in every atom of the earth, and to ridicule away with ideas that which has puzzled the brains of even philosophers? The philosopher has said: "Unconscious semen becomes instinct with consciousness during it stay in the womb. Gradually hands, head, and various other organs spring up. Again, that same semen which has thus grown into a Jīva takes on successively the attributes of[162] childhood, youth, old age, infirmity, and so forth, one after another, and sees, eats, hears, smells, and moves about. What greater magic can there be than this?"

Here it may be objected that, if worship can be performed with earth, stones, wood, metal, and such other things, having regard to the Brahman consciousness existing in a subtle form within it, why cannot it be performed with the bodies of men, beasts, birds, and so forth, in which that consciousness is more manifest? We ask in reply, Who is it who says that worship is not performed in this way? In fact, it is so performed; the worship of the supreme Brahman appearing as Guru is done towards the human body of the Guru, Kumārī[163] is worshipped in the bodies of virgins. The Spouse of Śiva is worshipped in the animal body of jackals, and it is in the form of the Brāhmiṇi bird[164] that the daughter of Dakṣa grants Siddhi to a Sādhaka's Sādhana. All this is worship done with other bodies. But a Sādhaka must first of all worship his Iṣṭdevatā in his own body, and then he will be entitled to do worship of Her in other bodies. Worship with portions[165] of Brahma-caitanya[166] leads to perfection[167] of Brahma-Jnāna[168] and not to the perfection of Brahman-worship.[169] For the purpose of Brahman-worship it is necessary to worship a form which has been assumed by the Devatā to show Himself to Sādhakas and to bestow favours on them. This image, again, must

not be a production of the Sādhaka's imagination only. Such images alone should be worshipped as are images of forms actually assumed by Her. The worship also must be performed in the method approved of by the Śāstra, and then Sādhana performed according to the Śāstra is sure to lead to Siddhi.[170] Mantra-Śakti[171] wields sole authority wherever Siddhi is concerned. In Sādhana with Mantra the Devatā's real form is revealed by the Śakti of the Mantra. Hence the only form which I should meditate on is the form which is the subject of the Mantra in which I am initiated. In my own self I can meditate on that form for a very short time only. But so long as this meditation does not develop into perfect Samādhi,[172] I have not the power to hold that true form of Her constantly in my heart. It is therefore as an aid to this end that the same form is worshipped outwardly in images. Secondly, unswerving meditation is impossible at the time of worship. I am the worshipper, She is the worshipped, and to worship is my duty. No worship is possible without this three-fold knowledge.[173] Moreover, when we make our various offerings we are thinking of these things. Single-pointed meditation is never possible when so many different forms of knowledge crowd together in the mind. For this reason there can be no outer worship without the establishment of an outer image.

It may, however, be asked, Why should the Śakti, which is Her real aspect, appear in the outer image at my desire. That is a different question. On the one hand, images made of earth, stone, and so forth, are given the forms which Mantraśakti has revealed in the Śāstra, so that the condition is immensely favourable, instead of being unfavourable to the appearance of that true Śakti in them. On the other hand, Mantraśakti will awake by its own force and unite the Brahma-tejas in the heart of the Sādhaka with the Tejas in the outer form of the Devatā, and then the two Tejas will together burn like a sacrificial fire, accepting the offerings made by the Sādhaka. What is there in this for you or I to object to or rack our brains over?

Mantra alone, which is the mediator in the affair, is responsible for it. Mantra will, by its own power, bring divinity[174] to the image; you and I need not be anxious about it. It is or this reason that Mantraśakti[175] is at the root of all Sādhana. Mantra can, by becoming

one only Iśvara (that is, supreme over all), cause such events by means of its super-worldly power as the three worlds or the universe cannot accomplish by their united effort. It is because mantra possesses such wonderful power, that you and I, mere men though we be, ae able to worship Devatā. The Śāstra has, therefore said. "If the worshipper has strength of Tapasyā (that is to say, if his Mantra is conscious),[3] and if there is an abundance of offerings (that is to say, if such offerings inspire the Sādhaka's heart with single-pointed devotion to the Devatā),3 and if the image represents the true form of the Devatā (that is to say, if at the sight of the image the Sādhaka's mind and eyes sink in the sea of its beauty, sweetness, and gracefulness),[176] then the Devatā readily approaches that image." In order to gain for oneself the different Śaktis which Brahmamayī has put in different Yantras[177] in this house of the Universe, such as river, sea, mountain, tree, shrub, creeper, and so forth, it is necessary to worship Her in these Yantras.[178] This is the ground of Her worship in jackals, Brāhmiṇī kites, cremation grounds,[179] dead bodies, women,[180] bael-trees, asvattha trees, aparājitā flowers, cows, bulls, Brāhmaṇas, places of pilgrimage, fire, and so forth. Opportunity offering, we shall try to explain the principle of the subject in its proper place. Here this much only should be understood, that in whatever Yantra or image She may be worshipped, it is the worship of Herself in that form.[181] For this reason even Vedāntik Daṇḍīs,[182] who take refuge with knowledge only, have said in the Pañcadasī: "In the Visvarūpa portion[183] of the Puruṣa Sukta,[184] it has been said, from Brahmā, to a blade of grass everything is a limb of the vast[185] macrocosmic body of Bhagavān (1) Īśvara, Sūtrātmā,[186] Virāta, Brahmā, Viṣṇu, Rudra, Indra, Agni, Vighna,[187] Bhairava, Mairāla, Mārika, Yūksa, Rākṣasa, Brāhmaṇa, Kśattriya, Vaisya, Śūdra, cow, horse, deer, bird, Asvattha, banian, mango, and other trees, bareley, paddy grass, and other crops, water, stone, earth, wood, axe, spade, and so forth—all are Īśvara. When worshipped as Īśvara they grant fruits according to the Śaktis, inherent in their respective Yantras[188] (2-4). The fruit of the worship will be according to the Yantra and the mode in which the worshipper performs the worship. The difference in qulity which are found to exist in these fruits are caused by difference in the character of the Yantras of worship and of the worship itself, according

as it is Sāttvik, Rājasik, or Tāmasik.[189] But liberation can never be attained without a knowledge of the Brahman, just a we sleep until we awaken ourselves. When one attains to knowledge of the non-dualistic Brahman, all this Universe of conscious and unconscious things in the forms of Īśvara, Jīva, and so forth, appears to be nothing but a dream (5-7)."

Three causes operate for the attainment of this knowledge of Brahman: (1) Hearing,[190] thinking[191] and constant meditation,[192] prescribed in the Vedānta Philosophy; (2) practice of Yoga; and (3) Sādhana, consisting of a combination of the three things-Karma (work), Yoga, and Jñāna (knowledge), with Bhakti (devotion) as their root.[193] Of these three means the last is the easiest, most pleasant, most rapidly effective, and is suited to all the three classes of worshippers-namely, those who are given to worldly pursuits, those who are dissatisfied with the world, and those who yearn for liberation. In the realm of devotion the most worshipful and supreme objects of adoration[194] are those forms only[195] of the Supreme Devatā Paramesvarī, in which She as the central source of all Śaktis has manifested Herself in order to make worship possible. The ultimate Siddhi spoken of in the Tantra Śāstra dances on the palms of the hands[196] of such men as are not satisfied with Siddhi acquired from the worship of partial manifesations[197] from Brahmā to a blade of grass described above as Her Virāta Vibhūtī, but are desirous of attaining single-pointed devotion and liberation. They alone are competent to worship the Parabrahma aspect spoken of in the Tantra Śāstra of Her who is Parabrahman; It is for them that the Mother of the three worlds, who is Turiya consciousness,[198] has assumed that Brahman aspect, which is massive consciousness,[199] and bliss, and full of play.[200] And it is for them that the Tantra Śāstra has loudly said: Without a doubt he who enters upon the great path of Kuladharma[201] will soon walk into the city of liberation. A man should therefore place himself under the direction of a Kaula.

Foot Notes

1. Sādhāraṇa-upāsanātattva.

2. Pūjā is ceremonial worship with articles of worship (upācara), generally before images. Upāsanā has a wider signification, being worship in its widest sense, including spiritual practices of all kinds, whilst the Sādhaka is in the realm of dualism.

3. Place in the house in which worship of images is performed.

4. Sākāra upāsanā.

5. Mūrti pūjā; Mūrti (form or appearance)

6. Manahsthira.

7. Sākāra upāsanā.

8. Pratimā: Prati = likeness.

9. Diagrams (see *Introduction to Tantra Śāstra*)

10. That is, ceremonial worship, reading, and recitation of the sacred texts, repetition of Mantras, sacrifice into fire, rites for working good and dispelling evil.

11. Dhyāna.

12. Dhāraṇā.

13. Nirākāra.

14. Sākāra. There are a class of people who think that forms are nothing, and, being purely imaginary, disappear when the real Formless One appears, and are merely useful to prepare the way for this; whereas the forms are the real bodies of the Devatā, just as the physical body is the sheath of the Ātmā. The Devatā does really appear in these forms.

15. 1. Sūksmatattva and Sthūlatattva.

16. 2 Līlāmāyā. 17. 3 Abhāva.

18. 4 The author is here satirical. In the case of him who does not perceive the Devatā with form, and thinks it to be nothing, it is quite natural that the Formless, whose form it is, should be nothing.

19. Adṛsta

20. They have not the fortune to be able to perceive the truth.

21. Author's parenthesis. 22. Bhakti

23. Gāthā. 24. Atīndriya.

25. Dhyāna 26. Rupa.

27. Long arms are a sign of strength.

28. Makaras and Kundalas ornaments of the ear.

29. A lock of hair on the breast of Viṣṇu

30. Nūpuras. 31. Manas.

32. Intellect 33. Cittavrttī.

34. Previously the mind has been thinking of various attributes of the Devatā-His person, dress adornuments, and so forth; now it simply gazes on His countenance.

35. Vyoma. 36. Vibhūtis.

37. Kaksa-thus a solar system would be such.

38. For the mind and all else now become one with the Paramātmā.

39. Ecstasy, or the fourth Turīya state.

40. .Brahma. 41. Dravya, Jñāna, kriyā.

42. Worship 43. Meditation.

44. Manovrtti. 45. Manas.

46. Bodlles Kaivalya-that is, Kaivalya in which all trammels of body or limitation disappear, or full liberation.

47. Because in such a case the worship is of no avail.

48. Dhyāna, Dhāranā, Samādhi. 49. Vide ante

50. Mūrtipūjā. 51. Śakti.

52. The steps leading down to the river or other water down which those who go to the bath, etc., descend.

53. Śakti. 54. Bhajana.

55. Tattva.

56. Founder of the "reformed" Hinduism known as the Ārya Samāj.

57. Pratimāpūja, or murti-pūja.

58. Pauttalikatā Puttali means doll.

59. Nāstikatā. Because it is not the pratim or the murtī, still less a doll, which is worshipped, but the Devatā in the heart, which in the prānapratisthā rite is transferred to the image and worshipped.

60. Demon Rākṣasa, son of Bhīma (one of the Pāndavas), and Hidimbā, a Rāksasī.

61. Law.

62. Ādhyātmika tattva. 63. Puttalikā.

64. That is, in the sense that the Scriptures are revealed to, and through, and spoken by the Rsis, who arranged them. In the higher sense the Veda is apauruseya-that is, without author.

65. Medical Śāstra.

66. Scripture of warfare; literally archery.

67. What these men have put in their books is regarded as their food. So great are they that the so-called critics are proud of a knowledge gained secondhand from the leavings of such food.

68. Tejas. 69. Puttali.

70. Diagram (see *Introduction to Tantra Śāstra*)

71. Author's parenthesis.

72. Jada, not, of course, wholly so, but in the sense that we do not

possess true consciousness, which perceives the Brahman in all things.

73. Tattva. 74. Mūrtimayī.

75. Sākāra upāsanā.

76. Dharma.

77. The demoniac enemies of the Devas.

78. Literally, "unconscious".

79. That is, the author and those that think with him.

80. Transformation of a thing from that which is its original nature.

81. That is, transformations due to the action of the Rajas ad Sattva Gunas respectively.

82. That is, had you yourselves been apathetic.

83. *Vide ante.*

84. Pratyaksa jyotih. 85. Yantra

86. Into the image by the Sādhaka.

87. Visarjana; the withdrawing of the mental image from the objective image, with the Samhāra (dissolution) Mudrā when it is broken and thrown away. It must be disposed of as a dead body. The root Vīsrja= to abandon, to leave, to give up; and Visarjana is allowing the Deity invoked to go from the image at the conclusion of worship.

88. As collyrium clears the eye, so Siddhi or success in worship enables the Sādhaka to see in the earthen image, Consciousness.

89. This Asura dashed the children of his sister Devakī on a stone, as he had been told that one of the children would be his destroyer.

90. So great is the Devatā that even great Yogīs cannot hold Her.

92. That is, Kṛṣṇa.

93. Devī as Yogamāyā incarnated as daughter of Nanda, who gave Her to Vasudeva in exchange for Kṛṣṇa, who was left with Nanda.

94. Vibhūti 95. That is, Kṛṣṇa.

95. Līkā

96. After worship the image is thrown into water, such as the sacred Ganges.

97. Mandapa.

98. Āvāhana, when the Goddess is called into the image.

99. Visarjana, see-*ante* 100. In the Samsāra.

101. Nṛthyakālī. 102. Ānandamayī.

103. Śakti. 104. Author's parenthesis.

105. Pastes of Ṣaṇḍal and the like.

106. Rāmaprasāda Sen, the celebrated Bengali poet (born, 1718; died, 1775).

107. That is, Rāmaprasāda.

108. That is, by being moulded in the heart of the Sādhaka.

109. The Scripture dealing with ritual.

110. Devotion. 111. Rūpātīta.

112. Sthandila.

113. There are two kinds of rice prepared from paddy. In the first the paddy is boiled and the husk is removed. In the other the husk is removed without such boiling by exposing the paddy to the sun. This is atap, and the other is called "siddha"

114. Devīs.

115. Author's parenthesis.

116. As to Vratas, see *Introduction to Tantra Śāstra.*

117. A geometrical figure frequently drawn or made with various colours. The difference between a Mandala and Yantra is that the former is used in the case of any Devatā, whereas a Yantra is appropriate to a specific Devatā only.

118. Brahmarandhra.

119. Svarūpa.

120. Upacāra, such as water, flower; incense, lights, food, etc.

121. Prānapratisthā.

122. That is, other than those relating to the Prānapratisthā rite.

123. Rites

124..Violation of the order of worship

125. "Repetition" of Mantra, the sacrifice into fire and ceremonial worship

(See *Introduction to Tantra Śāstra*)

126. Enjoyment and liberation.

127. Svarūpa.

128. Potency of Mantra.

129. Mantramāyā. The Yantra is the body of the Devatā, wno is Mantra.

130. Kalpa. 131. Pūjā.

132. That is, his breath by Prānāyāma.

133. Pāglā, as already stated (see *ante*), the English word "mad" fails to convey the meaning of the word "pāglā," for in Bengali it is tinged with a feeling of tenderness, and persons so called are often greatly loved. The term denotes rather a person of eccentric and amiable character, and is akin to the Persian Dewānā.

134. Pāṣaṇḍa (heretic, miscreant).

135. Jyoti. 136. The Asura.

137. Svarga. 138. Dhyāna.

139. Son of Danu, enemy of the Devas.

140. It is the Devī's love which leads her to punish the Asuras. As

the latter have thus drawn the love of the Devī, even though it takes the form of punishment, the author expresses himself to be envious of the Asuras, enemies of the Devas, who are thus more fortunate than great Yogīs (see verses 8 and 9 of the Hymn no Jagadambikā in Chapter xix of the Devibhāgavata Purāṇa, translated in A. and E Avalon's "Hymns to the Goddess").

141.That is, She looks on them as Her sons, although they are her enemies.

142. Jada.

143. Svarga to Naraka.

144. Nirvisesa-that is, to whom no limiting attribute can be given.

145. See *ante.*

146. Author's parenthesis.

147. Their minds are enveloped by the Tamoguna.

148. Cit-śakti.

149. Māyāśakti.

150. Austerity, devotion, etc. (see *Introduction to Tantra Śāstra*).

151. Spirits emanating from the Devas and the Deva world. Deva eva yonih nidānabhūtāt yasya.

152. There is a tree called Arjuna. Sri Kṛṣṇa broke a twin Arjuna-tree, and two Devayonis sprang forth, who had been cursed by a Rsi. The author here speaks of Yamala and Arjuna, but Yamala means twin, and it should be twin Arjuna trees".

153. Literally, crest-gem.

154. Earth is that which is the supporter of everything, and it is mainly through the mountains that it is so, for they are the greatest masses of earth, and the mountain ranges are thought to be the back-bone of the earth.

155..A lakh equals 100,000 and a crore is 10,000,000.

156..A Yuga or age is a portion of a Kalpa, or day of Brahmā of 4,320,000,000 years (see next note).

157.The Kalpa is divided into fourteen Manvantras, which are again subdivided into seventy-one Mahāyuga, earth of which is composed of Yugas.

158. Literally, "how many eighty-four lakhs of times."

159. Daiva (super-physical.)

160. Jada Śakti.

161. Śakti.

162.Upadhi.

163. The Devī as a virgin.

164. The Brāhmini Kite (Ksemangkarī)is worshipped.

165. Amsa.

166. Brahman as consciousness.

167. Siddhi.

168. Brahman knowledge, or spiritual knowledge.

169. By worshipping the object in which the Brahman exists, a man's knowledge of Brahman may be perfected; but, consider as worship, it is not the worship or Brahman in its entirety, which is only accomplished in the case of Avatāras on the earthly or spiritual plane, such as the Mahāvidyas.

170. Fruition.

171. The potency of Mantra, or rather Śakti as Mantra.

172. Ecstasty, or the attainment of the turīya consciousness (see *Introduction to Tantra Śāstra*).

173. That is of worshipper, worshipped, and duty to worship.

174. Devatva.

175. See ante.

176. Author's own interpretation.

177. Instruments.

178. In order to acquire the Śakti of Hers, which is manifested as rivers, mountains, etc., it is necessary to worship Her under those aspects. This refers to minor Siddhis. Thus it is said the when Rāma Kṛṣṇa Paramahamsa was with another Sādhaka travelling to Daksineśvara on a dark night, this Sādhaka turned his back to him, and light issued from it. It would be said that that power was gained by Agni (fire) Sādhana.

179. Smasānas.

180. Śaktis.

181.Svarūpa Vibhūti –e.g., if a tree be worshipped as Devatā, it is not the tree which is worshipped, but the Devī in the form of a tree.

182. A sect of ascetics.

183. Section dealing with the macrocosmic appearance of Bhagavān.

184. The Vaidik Sūkta of that name.

185. Virāta. The whole Universe is considered to be the body of the Devatā, its constituent parts being the microcosmic aspect.

186. That is, the Ātmā considered as the continuing thread on which the objective world is strung and which it infuses.

187.Vighna Devatā. Ganesa is so called as remover of obstruction. What follows and precedes are Devas, Devayonis, castes, etc.

188. That is, the Sādhaka acquires the Śakti which is manifested in the objects

189.See Introduction to Tantra Śāstra.

190. Sravana. See as to this and two following op. cit. Supra.

191. Manana.
192. Nididhyāsana.
193. Commencement must be made with Bhakti.
194. Tattvas.
195. Svarūpa.
196. That is, as easily attained by.
197. Vibhūtis.
198. The fourth sate
199. Cidghana—that is nothing but a mass of consciousness.
200. Lila
201. Dharma of the Tāntrik Kaulas.

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